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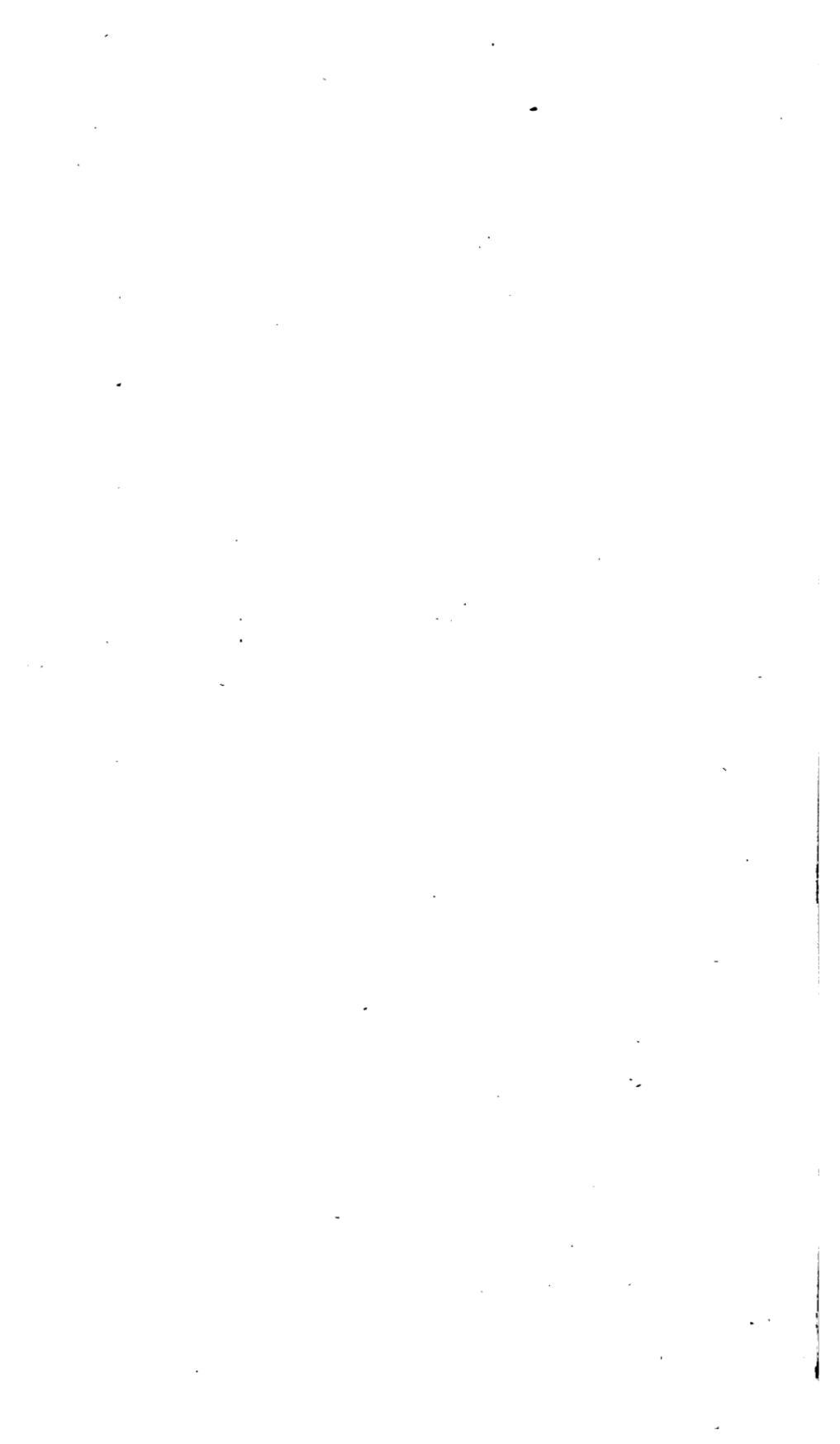
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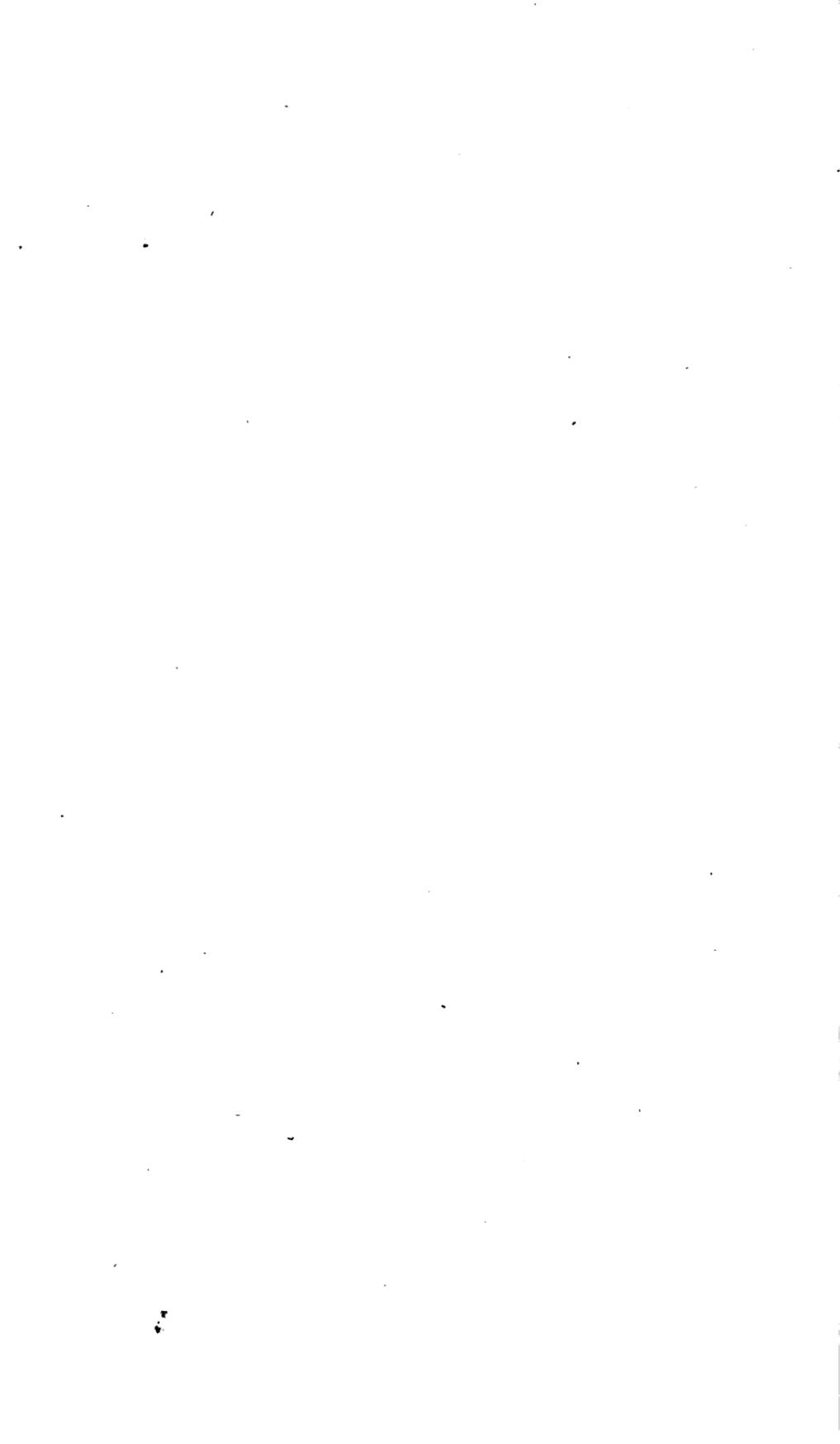


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INTRODUCTORY EXERCISES

ON THE

GREEK LANGUAGE.

FOR THE USE OF JUNIOR STUDENTS AT SCHOOLS AND
UNIVERSITIES.

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PREFACE.

THE following Introductory Exercises on the Greek Language are, in a great measure, an Abridgment of the Author's larger Work, which has now been for a number of years before the public. Two considerations induced him to undertake the present publication; the one, to supply those who are just entering upon the study of the Language with a Manual, more simple in its form and less encumbered with observations, than the Exercises usually put into their hands; and the other, of no less importance in the present day when elementary books are multiplied to an enormous extent, that a work, necessary for acquiring an accurate knowledge of the Language, might be obtained at a price burdensem to none.

It was the purpose of the Author in framing this Work to adapt it as nearly as possible to the Grammars generally in use in this country. In teaching the Exercises his own plan has been, and he hopes he will not be deemed presumptuous in recommending it to others, to put them into the hands of his Students as soon as they have mastered the substantives and ad-

jectives in the Grammar, and to follow their progress through the other parts of the elements. The examples for illustrating the verb will be found more numerous than in most works of the kind, because the Author thinks that, without a thorough acquaintance with all its tenses and inflections, no real progress can be made in acquiring a knowledge of the Language.— The most important of the Rules of Syntax have been retained, and also the more simple examples under each. No examples in English have been given under any of them, as the Author is convinced that they could not be made out with any degree of accuracy by Students at so early a stage of their progress. He has, however, added a few at the end of the work to illustrate some of the more common and important idioms to be found in every classical writer. It is at present his intention when a new edition shall be required of the larger work, adapted to more advanced Students, to add a considerable number of examples in English to be turned both into Greek prose, and more particularly into the different kinds of verse chiefly used by the Greek poets. He has it in view also to extend the observations on the idioms, and particularly the prepositions and conjunctions, being convinced that in a philological point of view they are as yet but imperfectly understood by the generality of Greek Scholars.

COLLEGE OF EDINBURGH, }
1st October 1829. }

KEY TO THE ABBREVIATED SIGNS.

1. 1st Declension.

2. 2d Declension.

$\begin{cases} s & \text{singular.} \\ du & \text{dual.} \\ pl & \text{plural.} \end{cases}$

$\begin{cases} m & \text{masculine.} \\ f & \text{feminine.} \\ n & \text{neuter.} \end{cases}$

$\begin{cases} no & \text{nominative.} \\ g & \text{genitive.} \\ d & \text{dative.} \\ ac & \text{accusative.} \\ v & \text{vocative.} \end{cases}$

$\begin{cases} po & \text{positive.} \\ c & \text{comparative.} \\ sup & \text{superlative.} \end{cases}$

3. 3d Declension.

$\begin{cases} a & \text{active voice.} \\ mi & \text{middle voice.} \\ pas & \text{passive voice.} \end{cases}$

$\begin{cases} pr & \text{present.} \\ im & \text{imperfect.} \\ 1 f & \text{first future.} \\ 2 f & \text{second future.} \\ 1 a & \text{first aorist.} \\ 2 a & \text{second aorist.} \\ p & \text{perfect.} \\ plu & \text{pluperfect.} \end{cases}$

$\begin{cases} in & \text{indicative.} \\ su & \text{subjunctive.} \\ op & \text{optative.} \\ imp & \text{imperative.} \\ inf & \text{infinitive.} \\ pa & \text{participle.} \end{cases}$

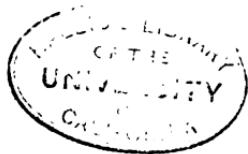
Att. Attic.

Ion. Ionic.

Dor. Doric.

Æol. Æolic.

N. B. English words in Italics, or included within brackets, have no corresponding words in the original.



EXERCISES

ON THE

CONCORD OF ADJECTIVES WITH SUBSTANTIVES.

ADJECTIVES AND SUBSTANTIVES.

Terminations *ος*, *η*, *ον*; *ος* pure and *ρος*.*

A handsome youth.	πανιδε ¹ καλος. ac
Immense wealth.	ἀρθρονος χρημα ³ pl
Narrow roads.	στενος οδος ^{2, f} pl
A hostile town.	πολεμιος πολις ³ f ac
Powerful nations.	ἐθνος ³ ισχυρος.
The right hand.	δεξιος χειρ ³ f ac
Ruinous schemes.	δλοος βουλη ¹ ac
Cruel chains.	† δεσμος ² δεγαλσος.
O unfortunate Adonis.	Αδανις ³ δυστογμος.
To a worthy man.	ἀνθεωπος ² ἀξιος.
An unhappy woman.	“ Αθλος γυνη ³ ac
The road must be taken.	δ οδος ¹ πορευεσος.

Termination *ος* declined in the Attic form.—

Gram. p. 24.

Uncultivated land.	ἀργος γη ¹ ac
To the newly married wife.	ὁ νογαμος γυνη ²
Cities overturned.	πολις ³ ἀναστατοσ.
Inglorious security.	ἀσφαλεια ² ἀδοξος.

* See Moor's Grammar, p. 23, 24.

† See Moor's Grammar, p. 6, at the bottom.

The beautiful rosy-fingered καλος ἥδοδακτυλος ἡως.³ ^f ac
morning.

That the lady was not un- οὐκ ἀχαριστος ἡ γυνη.³ ac
grateful.

A counterbalancing alliance συμμαχία! αντιρρόπος.^{ac}
With false locks. προσθετος κομη.¹

To unwarlike hands. ἀπόλεμος χειρ.^f

Terminations *ως*, *αινά*, *εν.*—*εις*, *εσσις*, *εν.*—*υς*, *εια*, *υ.*
—Gram. p. 25.

Through the dark night. δια νυξ³ μελαν.^{ac}
Black garments. μελας ιματιου.²
Of the bloody war. αιματοις πολεμος.²
Winged words. απεροεις ἐπος.³
Deliberate speeches. βραδυς μιθος.²
In a short time. βραχυς δε χρονος.²
Furious war. πολεμος² θρασυς. ac
Sweet song. ηδυς ἀλοη.¹ ac
Sharp cliffs. παγος² δέρνυς.
Many and precious gifts. δωρον² πολυς τε και χαριεις.
Harsh masters. βαρυς δεσποτης.¹ ac

The Common Gender in *ων*, *ην*, *ης* ;—*ων*, mas. and
fem. *ον*, neut.—*ην*, mas. and fem. or *εινα*, fem.
εν, neut.—*ης*, mas. and fem. *εις*, neut.—*ις* and
υς, with the compounds of *πους*, *ρες*.—Gram.
pp. 27, 28.

Your son unhurt. παις³ τε σος ἀπημων. ac
Into many families and flou- πολυς δ' εις αίκος¹ και πολυς³ εύ-
rishing states. δαιμων. ac
O unhappy man. ὁ τλημων ἀνηρ.³
To aged fathers. γερων πατηρ.³

To their happy lives.	βίος ² αὐταν εὐδαιμων.
Tender flowers.	τερπν ἀνθος. ³
The propitious and kind gods.	Ὥεος ² ἵλεως * τε και εὐμενης.
The experiment is dangerous.	οὐκ ἀσφαλης η πειρη. ¹
To an unhappy woman, a slave.	γυνη ³ δυστυχης, δουλη.
Relentless to enemies, and gentle to friends.	βαρυς ac η χθος, και φιλος ευ- μενης.
The order unimpaired and unfading.	η ταξις ³ ἀτριβης και ἀγηρας. ^{ac}
Of swift steeds.	ἀκιπους ιππος. ²
In a disagreeable misfortune.	ἀχαρις συμφορα. ¹
The brazen-greaved Greeks.	χαλκοκημις† Αχαιος. ²
And the powerful ruler of the trident, the fierce shaker of the earth, and the briny deep.	ο τε ac μεγασθενης τριαντα ¹ τα- μαι, ¹ γη τε και ἀλγερος θα- λασσα ἀγριος μεχλευτης. ¹

ADJECTIVES WANTING THE NEUTER GENDER.

The Terminations *ης* and *ας* declined like Masculine Nouns of the First Declension.

Insolent men.	ἀνθρωπος ² ὑεριστης. ^{ac}
The hundred-handed Briareus.	Βριαρεως † εκαρογχειρ. ^{ac}
Unfading thanks.	χαρης ³ ac ἀγηρως.

* Declined in the Attic manner.

† The genitive has the penult long.

‡ Declined in the Attic manner.—g. Βριαρεω, d. Βριαρειη, ac. Βριαρεων.

An active general. ἵγαρης στρατηγος.^{2 ac}
 And most of them wounded. και τραυματιας! ο πελευ.
 Beautiful-maned horses. καλλιθροιξ^{*} ιππος.²
 The sable deep. εινοψι ποντος.^{2 ac}
 A general both a thief and οιρατηγος^{2 ac} και κλεστηκ³ και
 robber. ορπαξ.³

IRREGULAR ADJECTIVES, INCLUDING PARTICIPLES.

The ranks intent upon. η ταξις³ μελετασσα.^{ac}
 They two being alarmed and οι μεν ταξιησις και αιδομενος.
 reverencing.
 All engaging. πας οι δεξιοι.
 They two being young. νεος ον αιντος.
 Those that betrayed the city. ο παραδους †^{ac} η πολις.³
 Soldiers to do this. ο τουτο πομπων στρατιωτης.^{1 ac}
 Willing rather than unwilling. έκατ μαλλον η άκαν.^{ac} πι
 The women laughing. η γυνη³ γελασαι
 They came to assist. ηκαν βοηθει.
 They two in the bloom of οι μεν ηθησις. παρ ι αορ
 youth.
 Every man such as; every πας οσσι, &c.
 woman, &c.

COMPARATIVE AND SUPERLATIVE DEGREES. See Gram. pp. 30—32.

But the way is far more άλλα πολυ άπλος και εύθυς
 simple and direct with us. παρ² ημιν η οδος.²
 More persuasive arguments. πειστικος λογος.^{2 ac}
 In his mind most humane; ψυχη δε φιλανθρωπος και φιλο-
 and most studious, and μαθης και φιλοτιμος.
 most ambitious.
 Happier men. ευδαιμων ανθρωπος.

* Gen. καλλιτριχος.

† Gen. παραδοντος.

Swifter horses.	ιεπτος ² ταχυς.
A most wretched course.	τλημαν οδος. ²
Greater hopes.	μεγας Ελπις. ³
The greatest labour.	εργον ² πολυς.
Most venerable Æther.	Διθηρ ³ σερνος. ^{2c}
What remain are still far more numerous and illus- trious.	πολυ δ έτι πολυς και καλος τα ιπολεμομενα.
These things are better.	ἄγαθος ιστι ταυτα.
Bowmen and targeteers not fewer.	τοξοτης ¹ δε και πιλαστης ¹ ου μικρος ^{2c} (όσσων).
O most wise spectators.	Ω σοφος θεατης. ¹
More compliant and much more humble.	ξαδιος και πολυ τατινος. ⁴
For the life of such men is most renowned.	ο γαρ τοιουτος εύχλειης βιος. ²

PRONOUNS SUBSTANTIVE, ADJECTIVE, POS-
SESSIVE, RECIPROCAL, &c.

See Gram. pp. 35—37.

To us two still alive.	τηγα δις ζανοντα.
But you having neglected (them) and become wick- ed.	ἀμελησας δε συ αι πι και κακισ- θης.
To you being wise.	συ πι δ σοφος.
Whatever soldiers.	όστις στρατιωτης. ¹
These are the things which you know.	ούτος έστιν ος σι έπιστασαι.
Respecting this vision.	προς η δψις ³ άντος. ^{2c}
Our far-famed father.	μεγαλωνυμος τηγα * πατηρ. ^{2c}

* The substantive pronoun, if used, in the genitive, the possessive, in the accusative.

The amount of your own force. ή δυναμις³ ή σος πληθος.²

To show himself obedient to his officers. ιαυτον παρεχειν εντιθης ο ἀρχων.³

Respecting their own affairs. περι ο ιαυτου πραγμα.³ ε
Whatever benefactress. δοτις ενεργεια.³ ε

All these. ἀκενος πασι.

You have bodies not inferior to us, it becomes you to have minds also not worse than we. το σωματα³ γε ἔγω⁵ ουδεν κακος
ἔχετε, ψυχη τε ουδεν κακος
εν αποστηματι εγω⁵ ἔχετε.

Which gives every thing of the vanquished to the victors. ο πας το ο μηκρος^c ο μικρος^c
δωρειται.

SUMMARY OF THE PREPOSITIONS AND THE CASES THEY GOVERN.

Four govern the *Genitive*, viz. *Αντι*, *Απο*, *Εν*, or *Εξ*, and *Προ*.

Αντι, commonly signifies

Instead of, for.

Απο, _____

From.

Εν, _____

Out of.

Προ, _____

Before.

Two govern the *Dative* only, viz. *Εν* and *Συν*.

Εν, commonly signifies

In.

Συν, _____

With.

Two govern the *Accusative* only, viz. Εἰς and Αὔα.

Εἰς commonly signifies	<i>To, into.</i>
Αὔα, ——————	<i>Up, through, and along.</i>

FOUR govern *Two cases*, the *Genitive* and *Accusative*, viz. Δια, Καρα, Μετα,* and Τιπε.

Δια, with the <i>gen.</i> signifies	<i>Through.</i>
— with the <i>accusat.</i>	<i>Through means of.</i>
Καρα, with the <i>gen.</i> signifies	<i>Along, regarding, against.</i>
— with the <i>accusat.</i>	<i>Down, according to.</i>
Μετα, with the <i>gen.</i> signifies	<i>With, i. e. sharing with.</i>
— with the <i>accusat.</i>	<i>After.</i>
Τιπε, with the <i>gen.</i> signifies	<i>Higher, or above, for.</i>
— with the <i>accusat.</i>	<i>Over, or beyond.</i>

SIX govern *Three cases*, viz. Αμφι, Περι, Επι,
Προς, Παρα and Τιπο.

Αμφι, with the <i>gen.</i> signifies	<i>About, or for.</i>
— with the <i>dat.</i>	<i>Close about.</i>
— with the <i>accusat.</i>	<i>Motion about.</i>
Περι, with the <i>gen.</i> signifies	<i>About, or for.</i>
— with the <i>dat.</i>	<i>Close about, or for.</i>
— with the <i>accusat.</i>	<i>Tending about.</i>

* Μετα with the Poets, sometimes governs the *Dative*, signifying *With, Among*.

<i>En</i> , with the <i>gen.</i> signifies	<i>Upon.</i>
— with the <i>dat.</i>	<i>Close upon, depending upon.</i>
— with the <i>accusat.</i>	<i>Directed upon, or against.</i>
<i>Ilgo</i> , with the <i>gen.</i> signifies	<i>From, by.</i>
— with the <i>dat.</i>	<i>Close to, near.</i>
— with the <i>accusat.</i>	<i>To, or towards, against.</i>
<i>Ilaga</i> , with the <i>gen.</i> signifies	<i>From beside.</i>
— with the <i>dat.</i>	<i>Close beside.</i>
— with the <i>accusat.</i>	<i>To beside.</i>
<i>Tro</i> , with the <i>gen.</i> signifies	<i>Under, by.</i>
— with the <i>dat.</i>	<i>Close under, by.</i>
— with the <i>accusat.</i>	<i>Motion under.</i>

The following CONJUNCTIONS always require the *Sub-junctive mode.* *En*, *in*, *if*; *etar*, *etny*, *etav*, *etudav*, *since*; *etav*, *when*. See Gram. p. 94.

EXERCISES

ON

VERBS OF THE FIRST CONJUGATION.

ACTIVE VOICE.

PRESENT TENSE.

Indicative Mood.

For what hinders?	τις γαρ καιλυει;
Do we not call this forget- fulness?	ἢ οὐ οὔτος ληθη λαγυει;
You are hastening.	συνιδει.
My hopes do not yet slum- ber.	Ἐλπις δούτω καθευδει.
Do you think that your mo- ther is ill-affected to you?	ἢ νομιζω κακονος ἢ μητηρει συ είναι;
He is formidable who serves the gods.	δεινος δος θεος σειναι.

Subjunctive.

Commonly preceded by Conjunctions or Indefinites after
Verbs of the *present* or *future* Tense.

Or they should send others	ἢ ἄλλος μη δειγος ἀποστειλαι. not a few.
Although he may not prac- tise as a physician.	καν μη λαργειν.

* N. B. Any teacher may vary the persons, and so multiply the examples for the benefit of his scholars.

10 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Optative.

Commonly preceded by Conjunctions or Indefinites after
Verbs of the *past* Tense.

I will stay.	μενω * ἀν.
We would properly say.	δέθως ἀν λεγοι.
If they also should look for- ward.	εἰ δε καὶ προσβλέπων

Imperative.

Stretch out your aged hand.	δρεγυω γερων χέω. ³
Let the truce remain.	ἢ σπουδη ⁴ μεναι†

Infinitive.

To give his vote.	φέρω ἡντρος. ²
-------------------	---------------------------

Participle.

Avoid pleasure afterwards	φευγω ἡδονη φερω ὑπερεον βλα-
bringing pain.	βη.
Angry at his mother.	προς ἡ μητηρ ³ χαλεπωνε
The defendant.	ἢ φευγω.
The plaintiff.	ἢ δικαιω.

* The particle *ἀν*, with the optative of the present, gives it the force of the future.

† Attic form. See Grammar, page 115, part ii. large edition.

IMPERFECT TENSE.

Indicative Mood.

My rank did not maintain ὁ γενος³ οὐ βοσκω ἔγω.
me.

And the hearers without καὶ ὁ ἀκουω^{pl} οὐ χαλεπως
difficulty they persuaded. πειθω.

And you were also singing φέω δε καὶ μαλά γελοιως.
very ridiculously.

They were keeping guard αὐτος μεν ταυτη φυλασσω.
there.

FIRST FUTURE.

Indicative Mood.

How will you inscribe at γραφω πως ἐπ' Ἰναχος φοα.^{d pl}
the streams of Inachus?

She shall suffer punishment. δω (δίδωμι) δικη.

For this reward I will make το γαρ κερδος τελεω.*
good.

But if you will not point out εἰ δε οὐτος μη φαινω^{pl} ἔγω ὁ
to me the actors (those δρω.^{pl}
doing) of these things.

Optative.

Who would love another ὁστις ἀλλος μαλλον φιλεω.
more.

* Attic, by the elision of the *o* and the contraction of the vowels.

12 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Infinitive.

He says that he will unmask *ἴκκαλυττο ἦγε φέα καὶ ἀγε*
me and will bring me he- *ἴστι ὁ βασιλεὺς*.³
fore the tribunal.

Participle.

About to adjudge an action *γραφη παρανομος*⁸ *δικαιος*.
for a violation of the laws.
I will send him to bring Ti- *ἀγωνα πειματια δευρω Τειρεσιας*.¹
resias hither.

SECOND FUTURE.

Indicative Mood.

I will call him out hither to *αὐτος καλεω** *διηραζε δευρ*
the light. *προς το φως*.†
But who will marry her? *γαμεω δε τις ον;*

FIRST AORIST.

Indicative Mood.

The one her father called *η μεν Ισμηνη πατηη ονομαζα*.
Ismene.
These two youths then suf- *έκενος μεν ούν ο μειρακιον*² *δικη*
fered punishment. *τια.*

* What is put down here for a second future is nothing else than the Attic contraction of the first. Thus *καλεω*, *καλεων*, & elided *καλιω*, contracted *καλω*.

† Aristoph. Nubes.

They cause the stars to appear in the night. *ἀστραὶ εἰς τὴν νύχιν ἀναφένειν**

He both clapped his hands. *συγκροτεῖτε τε τὴν χειρόν.*
Why pray did not you tell me this then? *τι δηγανούσθι οὐδὲ εἴγω τοι;*

Subjunctive.

Do not pass encomiums upon yourself. *ὑπερσεαυτοῦ μη φρεσίων ἔγκωμον.*

If we convict Ctesiphon. *ἴσαν ἐλεγχόν Κτησιφῶν.*
If you would then make me your friend, I will lead you to the most agreeable and easiest road. *ἴσαν σὺν ἔγκωμι φίλον τοιεσθαι, επειδὴ δὲ καὶ βαδίος ὁδὸς αὐτῷ ἀγαπῶ σου.*

Optative.

How I should distinguish Thersites from the beautiful Nireus. *ἵστις διακριθεῖσθαι Θερσίτης ἀπὸ χαλοῦ Νίρευς.*

If you should again see. *εἰ παλιν ἀναβλεπτών.*
That we might not alone and unprepared wage war. *μηδεὶς μηδὲ ἀπαρασκευεῖσθαι πολεμεῖσθαι.*

Imperative.

Save me. *σωζόντες ἔγαστον.*

Hear me reporting. *ἀκούοντες μὲν ἔγων εἰ λέγων.*

Pity me unfortunate. *σύκεισθαι ἔγων οὐ δυσδαιμόνιον.*

* For the formation of the 1st aorist of Liquid verbs, see Grammar, p. 82.

† The masculine article is used with the dual.

‡ The *Æolic*, *Ionic* and *Attic* form of the Optative of the First Aorist is thus declined:

Sing. { 1. *τυψίας*,
2. *τυψίας*,
3. *τυψίας*,

Dual. { 2. *τυψίατος*
3. *τυψίατην*.

Plur. { 1. *τυψίαμεν*,
2. *τυψίατε*,
3. *τυψίαν*.

Of these persons, however, the 2d and 3d. singular, and 3d. plural only are in use.

16 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Who may not have formerly ὁς ἀν μη προτερος συ^π βοηθω^π
assisted you. εἰμι. Demosth.

Optative.

He should have found him σύρισκω (εύρεω) πολεμιος.
his greatest enemy.

And they may have been τι δε πολεμικη τεχνη δοκει.
practising warlike arts.

I shall have escaped the ca- διαγ' αν εκφευγη + παθος.
lamity. Soph.

Infinitive.

And because they thought και οτι η σπουδη πι προτερος^π
that they first broke the λων πήγεσμαι αιτος.
treaty.

Participle.

He happens to have enacted. συγχανω γραφαι
Having done nothing good ουδεις ιγης ποιει.
(sound).

PLUPERFECT TENSE.

Indicative.

Whom you had sent. ος ἐκπεμπω.‡
These had contrived to make. οντος παρασκευαζω.

* Instead of the optative of *doxiw* the participle with the optative of *siμ*, *sum*, is used ; thus, *ἵστηκορις εἰν* (for *sinειν*).

† Attic. See Porson's *Adversaria*, p. 98.

‡ οντι with the participle.

And hitherto they might perhaps have known this. *καὶ μεχεὶ ὁ εἰς οὐρανὸν ἀν γρυνωσκω πα ἡσαν * ἵσως.*
 When he had not yet sold himself. *ὅτε οὐπώ πιπρασκω πα (πραω) ἵσαν εἰμι.* Demosth.

NOTE. Instead of the regular indicative, subjunctive, and optative, the perfect-participle, active, middle, and passive is frequently used with some tense of *εἰμι, sum*: thus, *εἰ δέ μει—ἴγνωσες, οἴσται.* Id. If he shall have been sensible. *οὐδὲ ἡτοι ἵκεπομφοτεις,* Xen. Cyr. Whom you had sent.

MIDDLE VOICE.

PRESENT TENSE.

Indicative Mood.

If you wish to learn. *εἰ βούλομαι † μανθανω.*
 Kindness cannot change nature. *ἡ χαρη ἀλλασσω^{1a} ἡ φυσις² οὐ δυναμαι.*

Subjunctive.

If we are upon our guard. *ἴαν φυλαίττω.*
 Whom they may please to assist. *οἱ ἀν βούλομαι βοηθέω.^{1a}*

Optative.

You would appear ridiculous. *καταγελαστος φανω.*

* Demosth. Olynth. 1.

† *Βούλομαι, οἴμαι* and *όφομαι* have *u* instead of *o* of the second person singular. The Attic poets always used *u* of the second person, instead of *o*, in the present and future tenses, middle and passive.

18 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

For being collected we shall ἀθροος γαρ ἀντα και ταχυ και proceed both most speedily and safely. ἀσφαλες ἀν πορευομαι.

Imperative.

Deliberate slowly. θουλεω μεν βραδεως.
Send ye ambassadors. ἀποπεμπομαι πρεσβυτος.
Go rejoicing. χαιρω πορευομαι.

Infinitive.

Are you thinking to turn ἐπι το μεγας ἐπινοεω τρεπω ;
yourself to greater objects?
And they teach them also to διδασκω δε αυτος και πειδω μι ο
obey the magistrates. ἀρχων.

Participle.

He was overjoyed at please- ιπερχαιρω ^{imp} αυτος ^a χαιριζο-
ing them. μαι.
I take a special pleasure in χαιρω γε διαλέγομαι οι σφοδρα
conversing with very old πρεσβυτης.
men.

IMPERFECT TENSE.

Indicative.

You asked me again. ἐπερομαι ἦγω παλιν.
They two conversed a little συνχρον προς ἀλληλω* διαλεγο-
with each other. μαι.
For the judges were ashamed. αισχυομαι γαρ ο δικαιοτης.
ed.
But you put it off to a more ἀλλ' εις τις καιρος ἀναβαλλω
favourable season. καλδε.

* ἀλληλω in the dual.

FIRST FUTURE.

Indicative Mood.

I will get myself taught. διδασκω αὐτος.*

And you will receive his οδες τις ἑνδεχομαι + λογος.^{pl} answer.

He will assuredly err. διμαρτιω (άμαρτάνω) δηπτου.

Having marched home he γραδιως εστι η αίκια ας ηλθετ^{pl} will easily repel you. άμενων.

Will you not avoid your father's imprecations? πατηρ οὐ φευγω^{pl} Εριννος;

For I shall listen not being κακων γιαδε οὐκ ἀπειρος οὐκ^{pl} α- unacquainted with evils. κούων.^{1m} Soph. Antig.

Paulo post, or the Ionic reduplication of the first syllable.

But grant this favour to me ἀλλα δος—έγω ις ἀει μνασο- who will always remem- μαι τη χαρης.

I will then give over. ούκοιν πανω.

These I shall remember. οιδες έγω μνασομαι.† Eurip. Med.

Optative.

He did not consider what οὐτος οὐ ἔνοεως οστις πασχω he might suffer. (from πείθω).

They should obtain suitable τα ἀξιας τευχω (for τυγχα- rewards. νω).

* Aristoph. Nubes.

† Eurip.

‡ Porson on this observes that the Tragedians always use μημνήσομαι, never μηποθίσομαι; πειλήσομαι, never πληθίσομαι: but βιεθίσομαι and βιελήσομαι indiscriminately.

20 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Infinitive.

You think that you will in μηδενις τρόπος ἀδύνατος δυνα-
no manner be able. ματι.

Thinking that they (*them-selves*) will become fit. νομίζω ικανος γίνομαι.

Participle.

Declaring what will happen. φραζω ^{ac} δι πλ ἀποβησομαι.

I have come to you to see έγω προς συ είμι πρι * ἐπισκεπ-
how you do. τομαι πᾶς ἔχω.

SECOND FUTURE.

Indicative.

We will sit in silence. σιωπη καθεζω (έδουμαι).

They will turn themselves. τρεπτω (τροπέω).

Into such a snare shall she fall. τοιος εἰς ἔρχος ^η πιπτω (πεσοῦμαι).

That I would equally perish. ομοίως ἀποθνήσκω (θανοῦμαι).

FIRST AORIST.

Indicative.

But I vilified the art of divination. έγω δε τεχνη μαντικος μεμφο-
μαι.

He received me. ἐσδεχομαι έγω.

They two seized his hands. Χειρ ^ε δι ἀπτομαι.

You would treat us so. τοιουτος ^{ac} πλ ἀν έγω ^{ac} ἐργα-
ζομαι.†

Subjunctive.

If the people shall decree. έσν ⁺ ηρίζω ὁ δημος.

But should separately make
the peace. ἀλλ' ιδια παιει η εἰρηνη.

* Perf. m. *ἡν* or *ην*.

† The augment *η.*

Optative.

If you should think this εἰ δε οὐτος ἡγεομαι φαυλος.
wrong.

My father would gratify you. πάτηρ ἀν χαριζομαι.

Imperative.

Collect your strength. συλλεγω οθενος.³

Let Phœnix conduct them. Φοινιξ ἡγεομαι.

Do you two gratify them. οὐτος χαριζομαι.

Embrace and address your
father with me. ἀσπαζομαι και προσεπω ^{τα} πα-
τηρ μετ' ἔγω. ^{πι}

Infinitive.

Before that you asked any πριν ὅτιουν εὑχομαι συ. ^{ac}
thing whatever.

If you neither wish, said he, εἰ μηδες οὐτος, εἴη, βουλομαι
to answer this. αποκρινομαι.

Participle.

Having begun along with the ἀμα ἡ Σεληνη ^d ἀρχω.
moon.

These having written and οὐτος και γραφω ^{ac} και σημα-
sealed. νω.

SECOND AORIST.

Indicative.

As soon as he came. ὡς δε ἀρινομαι ταχιστα.

And they obeyed. ηδε πειθω.

But whom did they choose? ἀλλα τις εἰλω;*

* Augment *ii.*

22 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Subjunctive.

Do you wish that I should βουλομαι (*ώς*) τρέπω ;
turn myself.

He will not be persuaded. οὐ μη πειθω.*

Optative.

I could not obey. φύκ ἀν πειθω.

Let some one of the gods κριτης δε τις θεος γινομαι.
be judge.

If then there were two such εἰ σύν δυο τυπουτος διαχτύλιος γί-
rings, ομαί.

Imperative.

Do not betake yourselves to ἐφ ἀρπαγη μη τρέπω.
plunder.

Infinitive.

I will not conceal from you οὐ μη συ^{acc} κρυπτω προς ιστις^{acc}
to whom I wish to go. βουλομαι ἀφικομαι.

Participle.

Those that were good. ὁ ἐσθλος^{pl} γινομαι.

Promising that he would give ἀδλον αὐτος ἵπισχυομαι δω.
them rewards.

PERFECT TENSE.

Indicative.

In the next place do you not εἰτ' οὐκ είδεω (P οίδα) ;
know ?

The moon deserted her path. η φεληνη ἐκλειπω η ὁδος. Pl

From the time when these εἴς ο διερωταω συ^{pl} οὐτος
orators appeared asking φανω ἔγρω. Demosth.
you.

* The subjunctive of the second aorist middle, with the particles *οὐ*, *μη*, has the same force as the future indicative.

Optative.

How could he be ignorant? πως διν ληπτοι;*

Infinitive.

Upon account of having left. δια δ ει πελαστη.

That a certain alliance ap- φαινεται της συμμαχιας
peared. εστι.

Participle.

Trusting to the truce. σπουδη πι πιεισ.

The fluttering shadows of τριζω (τριζγα) δ νεκρος η σκα.
the dead.

Of those aged above fifty δ ιπτε πεντηκοντα ετος ει γε-
years. γονα.

PLUPERFECT.

Indicative.

Nothing else was left them. ούδεις αυτος διλλος λειπει.

For ye were all bawling out πας μεν γαρ άμα κραζω (κραζ-
at the same time. γα, perf.)



PASSIVE VOICE.

PRESENT TENSE.

Indicative Mood.

They are maintained. τρεφει.

Every good is afforded him. πας αγαθος πι οδε ποριζω. *

* See Gram. p. 118.

24 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Subjunctive.

If he be opposed to honourable and good *men*. *ἴαν καλος καλυχας* ^a ἀντιπατται.

But if you are pleased with me and my inventions. *ἴν δε ἔγω και ὁ ἐμος εὑρέματα* ^{Pl} *εὐρημα.*³

That both may be judged which of them is the more happy. *ἴν' ἀμφότερος κρίνω ὁ πότερος αὐτῶν τὸς* ^a *εὐδαιμων.*

Optative.

If the citizens would serve together rather than the Lydians be drawn up with them. *εἰ ὁ πολιτης μετ' ἄλληλων στρατευματικαι μιλλοι η συνταγται αὐτος* ^a *λυδοι.*

Imperative.

Let them with justice be accounted cowards. *εἰκοτας δειλος νομιζω.*

Infinitive.

To the not being thrown into disorder. *εἰς το ^{ac} μη ταραχω.*

To be checked in every way. *πας τροπος ^{ac} κωλυω.*

Participle.

Not known by their actions and administration. *οὐ το πραγμα και το πολιτευμα γινωσκω.*

IMPERFECT TENSE.

Indicative.

Another army was collecting for him in the Chersonesus. *ἄλλος στρατευμα συλλεγω* αὐτος εν Χερσονησος.*

* For the composition of *iv* and *ov* with verbs, see Grammar, part ii, p. 31, large edition.

The soldiers were assembled ὁ στρατιωτης συναγείων.
together.

FIRST FUTURE.

Indicative.

I shall be frequently obliged πολλαχις λεγω ἀναγκαζω περι
to speak of myself. ἐμαυτου.

I shall appear maintaining οὗτος το ἡθος ἔχων φανω.
this practice.

If I shall be persuaded to go εἰ πειθω ^{1 a} f pas ἵσχομαι ^{2 a} inf θεα-
to see (her). ομαι. fut

Infinitive.

I think however that Archi- οίμαι μεντοι Ἀρχίνος ή Διων αι-
nus or Dion will be cho- γεω.
sen.

Participle.

To shew the power of Philip η Φιλιππος δυναμις δεικω ^{1 a} δια-
about to be dissolved. λων.

SECOND FUTURE.

Indicative.

You shall be hurt. βλαπτω (βλαβέω).
He shall be seen doing deeds Πηλευς * τε γαρ ἀξιος, πατηρ τ'
worthy both of Peleus and Αχιλλευς ἐργον δραων φανω
his father Achilles. (φανέω).

* Attic. gen.

26 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Optative.

Many will appear. πολὺς φανεῖται.

Infinitive.

Expecting to be beaten. πλησσω (πλαγέω) προσδεκεται.

FIRST AORIST.

Indicative.

He was immediately lulled παραχρημα κοιμασθεισαν εντο το με-
to sleep by the melody. λος.⁸

Against whom we were sent. εἰρ' ὅς ας πεμπτω.

They have lost their lives. ο βιος ας αφαιρεται.

Afterwards I was brought up ἐπειτ' γερεω* ἐλπις εις καλος ι-
to the fairest hopes. πο.†

Subjunctive.

But if on the other hand you ην δ' αν κρατεω
be vanquished.

That he may be saved. ἐπως διασωθει.

When the laws are observed οταν διατηρεων ο νομος η πολις.
in the state.

Optative.

Nor a house well managed. οὐτ' είχος καλως οίκειαι.

How he might best proceed. οπως αν καλλιστα πορευομαι.

As any one of you would οσπερ αν συ ἐκαπτος αισχυναι η
be ashamed to quit his ταξις λειπω.²

* I fut. Σερφθησομαι.

† Eurip. Hecub.

Imperative.

Be saved.

σωζω.

Be gone from me.

ἀπαλλασσων ^{πι} ἀπ' ἦγως

Reverence tutelary Jove.

καταδεομαι πατρῷος Ζευς.

*Infinitive.*That these things be done. το πρασσω οὐτος.^{ac}So as that these things be ὥστε δη οὐτος λυω και μη ἀναγ-
abolished and not be καζω,
forced.*Participle.*Having learned and been μαθεω ^{2 2} και ἐθιζω μη φοβεω ^m
accustomed not to dread ο βαρζαρος.^{ac}

the barbarians.

How great is the little sea- ^{ως μεγα ο μικρος οστιν} ἐν και-
sonably given. ^{ρος ^d δωω.}He would find nothing ο- εύρον ορ ούδεις ἐλλειπτω.
mitted.

SECOND AORIST.

Indicative.

I was defrauded.

παραχοττω.

By whom I was sent.

ος ^ε ἀποστελλω ιπο.The thunder burst through
the lightning.βροτη δ ερπσων (εργαγον ^{2 2})
δι αστραπη.The point of the spear stuck
in the earth.

δορυ ἀκωκη ἐν γαιη πησων.

Subjunctive.

Not though you should burst. οὐδε ἀν συ διαρρησων.

But still if he should any
how go wrong.

ετι δ' εὰν ἄρα πῃ σφάλλω.

28 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Optative.

If he should appear accuser. εἰ κατηγορος ἀναφαναι.

Imperative.

Appear the bravest. φανω ἀγαθος.

Infinitive.

That the dead body never be νεκυς μηποτε θαπτω (έταφον^a) buried.

By being not corrupted. το^d γε μη διαφθειρω.
To appear as splendid as ὡς λαμπροτατα φανω.
possible.

Participle.

But omitting these long ad- ο μακρος δ ἀπαιλλασσων νουθ-
monitions. σημασ^b

These having appeared. ούτος φανω^c

PERFECT TENSE.

Indicative.

And I am also persuaded. πειθω δε και ἐγω.

The great heaven is com- ἐπιτρεπω μεγας οὐρανος.
mitted.

I have executed a greater το ἐργον μεγας ἐξεργαζομαι.
work.

Though we have not been εἰ και μη καθ' Ἑλληνες χθων^{ac}
educated in the country τρεφω.
of the Greeks.

Mortals do not possess riches ούτοι το χρημα ιδια κταιομαι
really their own. Βροτος.

Subjunctive.

If any one be possesed of ον τις ἀνευ ο ἀγαθος^b κταιο-
it without the best. μαι.

We may have arranged what ὁς πλ. βουλομαι διοικεω πα (εἰμι).
we wish.

Optative.

I was afraid lest poison δεικνα πλι * μη ἐν ὁ κρατης φαρ-
should have been mingled μακον πλ μηγα.
in the cup.

That he should then most τοτε μαλιστα ο θεος ε μνασ-
of all remember the gods. μαι.†

You shall both be called σοφος τ' αν αὐτος καλυαθος κα-
wise and good. λεω ἀμα.‡

Imperative.

Beware of doing those things. φυλασσω γε οὐτος ποιεω. ^{inf}

Let these things be told. οὐτος ἔρεω. *

Let it seem good to the δοκω (δοκέω) ο δημος οι 'Αθη-
Athenian people. γαιοι. §

Infinitive.

He is allowed to possess it. ἔξεστι κταιομαι.

Participle.

Being ordered by the poet. ιπτο ο παιητης ε κελευω.

With the good order of the η ο παιδευω εύχοσμια.
students.

And he was sitting crowned παθημαι δε στεφανω έπι τις
upon a kind of cushion προσκεφάλαιον τε και δίφρος.

* See Gramm. 117, under διδω.

† Attic form.

‡ The optative in this sentence is formed κικληγμην, ησ, ητο. There seem to be two forms of the optative in certain words as used by the Attic writers: thus, μιμημαι, has both μιμημην, ησ, ητο, and μιμημην, ησ, ητο. Φοράν μιμηητο μου. Aristoph. Plut. 991.

30 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

and seat, for he happened to have been sacrificing in the hall. Σύω $\gamma\delta\epsilon$ τυγχάνω ἵν γ αὐλῆ.

PLUPERFECT.

Indicative.

There was prepared for it a παρασκευαζω δ' αὐτος και σκα- boat and victims. φος και ἵερειον.

The unfortunate Phocians εξαπαταω δε δ' ταλαιπωρος Φω- were also deceived and κευς και ἀναιρεω η πολις αὐ- their towns razed. τος.

And the one was buried. και το μεν θαπτω.

And I myself was disturbed. και αὐτος ἐγένετο σαρασσω.

Contracted Verbs in $\alpha\omega$.

ACTIVE VOICE.

PRESENT TENSE.

Indicative.

The armed son rushes. ἐνοπλος ὁρμω παις.

You perceive the prepara- η μεν παρασκευη ὁρω. tion.

Is my son dead or alive? Ειησκω η ζω* παις ἐμος;

* See Grammar, p. 51.

Subjunctive.

When any one asks him. ὅταν τις αὐτος ἐπερωτᾷ.
 What pray should we do ? τις δητα δραω;

Optative.

Should I hunt after friends ? φίλος ἀν ἔγω θηγωω;*
 They would not permit you. οὐκ ἀν ἔσω.
 If we should see you. εἰ μεν συ ὁραω.

Imperative.

Speak out. καταυδαω.
 Pray consider, said he, bet- οραω δη, ἐφη, βελτιων-
 ter.

Infinitive.

Having instructed the fore- ὅδε ἐμπροσθεν σιγαω διδασκω.¹
 most to be silent.
 Before that (you) are hungry. πριν μεν πεινω.†

Participle.

Not suffering to proceed in οὐκ ἔσω^f ἐς τελος διαπομ-
 the procession to the end. πεινω.^{1 a}
 Loving their safety for the ἀγαπωμ^m η ἐν ο παρων^d σωτη-
 time. για.

IMPERFECT TENSE.*Indicative.*

He loved them as being use- οδες ὡς ἀφελμος ἀγαπω.
 ful.
 They regarded each other ηδεως ἀλληλων^f οραω.
 with pleasure.

* Or in the Attic. See Grammar, p. 51.

† See Grammar, p. 51.

MIDDLE AND PASSIVE VOICE.**PRESENT TENSE.***Indicative.*

They blame him alone. *αὐτὸν κατηγορεῖν.*
 Who is striving to seize me. *οἱ δὲ γέραις ἀπολαμβάνειν.*

Subjunctive.

If you should obtain good *εἰς τὴν τοξὸν σίνειν πάντα.*
 will from all.
 But perceiving their evil *εἶλλε τὰ μέτρα μετὰ θεοφράστην θεαματικά*
 deeds may be grieved. *εἰσίπειν.*

Optative.

Nor would you be at a loss *μηδεὶς—άποινέν τε θεος σημεῖον*
 what to make of divine *ότι χρασματί.*
 signs, i. e. of signs from
 heaven.
 How should men be sooner *τινες δὲ ἀντιλαβεῖν μαχητὴν*
 overcome in battles? *ταύτας αὐθρωπος;*

Imperative.

Endeavour to be good. *πειρασθείν αὐγαθὸς γεγονοματί.*
 Use what have been said, or *χρασματί οἱ εἰρηματί ή ζητεω*
 seek better. *βελτιωτεί.*

Infinitive.

So as to employ them. ὥστε χραομαι* αὐτος. ^δ
 And if you would wish to be εἰτε ἵππο φίλος & ἴδελων ἀγα-
 beloved by your friends. παομαι.

Participle.

In quest of your person σος δεμας θηραω.
 (hunting after).
 They contriving a laugh. ὁδε μηχανω γελων.

IMPERFECT TENSE.

Indicative Mood.

He endeavoured to remedy πειρω γνωμη ἀκεφαλε
 by his advice.
 He imprecated many curses. πολλα καταραομαι.
 They were seen by all. ἐρων ἵππο πας. ^ε

* See Grammar, page 51.

MIDDLE AND PASSIVE VOICE.

PRESENT TENSE.

Indicative.

They blame him alone. αἰτιῶ αὐτὸς μονος.

Who is striving to seize me. ὁς ἐγώ θηράω λαμβάνω.^{2a}

Subjunctive.

If you should obtain good ἐαν πάρα πάρε εὐνοία κταομαι.
will from all.

But perceiving their evil ἀλλα τὰ ἑαυτοῦ κακδι θέαομαι
deeds may be grieved. ἀνάομαι.

Optative.

Nor would you be at a loss μηδέ—ἀπορέω ὅπτ θεος σημείου^a
what to make of divine ὅτι χραομαι.
signs, i. e. of signs from
heaven.

How should men be sooner πως δέ ἀν μαλλον ἐν μαχῃ^a ητ-
overcome in battles? ταομαι ἀνθρώπος;

Imperative.

Endeavour to be good. πειραω ἀγαθος γιγνομαι.

Use what have been said, or χραομαι ὁ εἰρημαι^{pa} ή ζητεω
seek better. βελτιων.

Infinitive.

So as to employ them. ὥστε χραιμαι* αὐτος. ^δ
 And if you would wish to be εἴτε ὑπὸ φίλος εἰθελωφ ἀγα-
 beloved by your friends. παιμαι.

Participle.

In quest of your person σος δεμας θηρα. (hunting after).
 They contriving a laugh. ὁδε μηχανω γελως.

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 They were seen by all. ὄρεις ὑπὸ πας. ^ε

* See Grammar, page 51.

Contracted Verbs in εω.

ACTIVE VOICE.

PRESENT TENSE.

Indicative.

The most worthy Diogenes οὐδε ἀγαθὸς ^{ειπεν} Διογενης παροι-
lives beside Sardanapalus κεω μεν Σαρδαναπαλος ^{ειπεν} ο Ασ-
the Assyrian, and Midas συριος, καη Μιδας ο Φρυγος, καη
the Phrygian, and certain ἀλλος τις ο ε πολυτελης.
others of the grandees.

They call them ungrateful. ἀχαριστος καλεω.
For methinks I am unable. δοκεω γαρ έγω άδηνατος ειμι.

Subjunctive.

If you consider. ην κατανοει. ^{ην}
Who may be conscious to ος άν ξυπνιδεω ^{ειπεν} ειντου ^{ειναι} ου ασ-
themselves of having been κεω. πο ρ ε
well disciplined.

Optative.

What would appear to him. τις δοκεω αύτος.
Whom he might invite to ος καλεω* έπι το δειπνον.
supper.

Imperative.

Don't be ignorant of your- μη ἀγνοεω σεαυτου.
self.
Hate flatterers. μισεω ο κολαχειω. ^{ην}

* See Grammar, page 53.

Infinitive.

So as also to be rich. *ώντες καὶ πλούτων.*

Participle.

All are relations of the successful. *οἱ εὐρυχεως παῖς παῖς εἰσι συγγενῆς.*

Accusing others. *οἱ ἀλλοι δὲ ἔγκαλσαν. pl*

But you have been found less wise. *ἀλλ' ἐφευρετέσσαρες οἵσσον φρονεῖς. pl*

IMPERFECT TENSE.

Indicative.

He frequently invited. *καλεῖεν ὡς τα πολλα.*

They praised her. *αἰνεῖεν αὐτρος.*

Plato, I suppose, was sick. *Πλάτων δέ, οἴμαι, ἀσθενεῖεν.*

MIDDLE AND PASSIVE VOICE.

PRESENT TENSE.

Indicative.

No one buys. *οὐδείς ἀγορεύει.*

They are anxious. *ἐπιμελεύομαι.*

As fractures and sprains are then put in motion. *ώσπερ το ἔτημα καὶ το σταύρων τοτε κινεῖται.*

36 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Subjunctive.

For when any one does this. ὅταν γαρ τις οὗτος ποιει.
Until the one before take the πριν ἀν ὁ προσθεν ἡγεομαι.
lead.

Optative.

They were marching with *συστρατευομαι ὅποι ἡγεομαι.
him wherever he might
lead *them*.

She should be deprived of οἵος ἀνηρ ε στέρεω.
such a husband.

Imperative.

Do not only praise the good, μη μονον ἐπαινεω ὁ ἀγαθος, ἀλλα
but also imitate them. και μιμέομαι.
Both respect each other. ἀλληλων τ' αἰδεομαι. pl

Infinitive.

Good to be exercised by the ἀγαθος πλ ἀσκεω ὑπο ὁ στρατιω-
soldiers. της. ε

That he himself being irre- ἀν ἐπιληπτος αὐτος ac ὡν ἐπιμε-
proachable take charge. λεομαι.

Participle.

Thinking to do away such ἡγεομαι pl λυω^{1 f} ὁ τοιουτος προ-
pretexs. φασις. ²

IMPERFECT TENSE.

Indicative.

For I would never have οὐτε γαρ ἀν ποτε ἡγεομαι.
thought.

When you chose him ge- ἤντα αἴρεω pl στρατηγος.
neral.

* See Grammar, p. II. p. 31, large Ed.

Contracted Verbs in *ω*.

ACTIVE VOICE.

PRESENT TENSE.

Indicative.

No one dedicates a crown. στεφανος οὐδεις καθιερωσι.
 He gives much. πολλα διδω.
 The king requests you to sail. ο βασιλευς ἀξιον συ ἀποκλεω.

Subjunctive.

If the council crown any one. εάν μεν τις στεφανω η βουλη.

Optative.

Calling to him his friends, he engaged in earnest conversation with them, that he might shew whom he honoured. προσκαλεω οι φιλοι, σπουδαιολογουμεναι ^{im} ὡς δηλω* οι τιμωμεν.

The sword would bring the weak upon an equality with the strong in battle. ο σιδηρος δν ισω ο ασθενης δ ισχυρος ^d εν ο πολεμος ^d

* In the Attic form. See Grammar, p. 55.

88 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Imperative.

Let him restore. ἀποδίδω.

Infinitive.

Perfectly to understand these ἀκριτῶν αὐτος.
things.

To punish those not performing ζημιων ὁ μη αὐτος ποιεω.
these things.

Participle.

Turning my face round. κυκλων προσώπου.

IMPERFECT TENSE.

Indicative.

He afforded them a beginning ἀρχη αὐτος ἐπέδων πολεμος.
of the war.

And manned the ships. και ἡ ναυς πληρω.
As you wished. ὡσπερ συ ἀξιω.

MIDDLE AND PASSIVE VOICE.

PRESENT TENSE.

Indicative.

So that he again bribes this ὡστε παλιν μισθων ὁ καραπτυστος,
contemptible wretch. αὐτος.

Whose glory you envy, imitate their actions. ὁς ἡ δοξα ζηλων, μιμεομαι ἡ
πραξις.

Subjunctive.

If they should be opposed. εἰαν αὐτος ἐναντιων.

Optative.

But you, however, would incur a heavy loss. ἀλλὰ σὺ μέντοι, μηγαλα γ' ἀ
ζημοσα.

Imperative.

Think yourselves deserving of the highest honours. ἀξιωματος τιμης

Infinitive.

He thinks him worthy to be crowned. αὐτος δέξιον στραφαντος.

If indeed they seemed in any respect to be inferior in strength of body. εἰ δε τι δέρα η ὁ σώματος λογχος.
μειον δοκεων.

Participle.

These things being dedicated to the gods. αὐτος ιησον θεος.

IMPERFECT TENSE.

Indicative.

And at the same time took hold of his right hand. και ἀμα δεξιον αὐτος.

They soon manned the ships. ταχεως η καις στλησαν.

EXERCISES

ON

VERBS OF THE SECOND CONJUGATION.

ACTIVE VOICE.

PRESENT TENSE.

Indicative.

He enacts a law, and a very τιθηις νομος, και μαλα καλως
excellent one. ιχωρα

They two say. οδε φημι.

They say that all stop. πας φημι ιτημενα^{inf}

They know this also. και οιτος ισημι.

Subjunctive.

But when the law sends forth οταν δε έτερος μεν φωνη αφημι δ
one sound. νομος.

Optative.

If he knew any thing good. ει τις ειδημι άγαθος.

That no one should first ινα μητης φθημι έπενχομαι^{pa 1 a}
boast.

One would say. φημι αν τις.

Imperative.

Hear me, my friends.	κλημι, φίλος.
Prepare a feast for the senators.	δαμνυμι ^{πλ} δαις γερεων.
Report my answer.	ἀγγελια ἀποφημι. ^{πλ}
Don't be severe with us.	μη χάλεπος ἔγα είμι.

Infinitive.

Participle.

Mixing with it certain barbarous names.	περιπλαγωνικά ἀνα βαρβαρίκος τις δινομα.
Giving completion to the oracle.	τελεσφόρος + διδώμε ^τ χρησμός.
Uttering a sound.	φωνή ἀφημι.

IMPERFECT TENSE.

Indicative.

Which he was eagerly bent to ruin. οἵ τις προθυμώς ἀπολλύει.
They dismissed their slaves free. οἱ αὐτοῦ οἰκετῆς ἀφῆμι ἀπέλευθερος.

* *Tsdi* is the 2d sing. imperative of *tsi*, *sum*.

[†] *τιλεσθορος* agrees with *χερομος*.

SECOND AORIST.

Indicative.

He then put on a certain αὐτὸς μὲν οὖν μαγικὸς τις δύκις
magic robe. στολὴ.

At length one of the popular τελος ἀνιστημενος εις α τις δημα-
orators rising up, read a γωγος ἀναγνωμα ψηφισμα τοι-
decree to the following ef- αυτος.
fect.

If then they are true ye know οὖν μὲν οὖν εἰμι, τις ἀληθής, τὸ
your duty. δέον πλ γιγνώσκω.

Subjunctive.

If you should desert me. οὐν ἔγω σο ἀφημι.
When they do not requite. οὐταν μη ἀποδιδασι.
Should any thing not go ac- οὐν τι μη κατα γναψη εκεῖμι.
cording to *their* mind.

Optative.

Just as if you should say. οὐσπερ ἀν εἰ φημι.
Should become master of κυριος πο η Θρακη καθιστημι.
Thrace.
May you never proceed. μητε συ πλ ποτε προβημι.

Imperative.

Allow me to command him διδωμι ἔγω τρεις ημερα ἀρχω εις
three days. αὐτος.
Dismiss ambitious views. μεθημι εις το λαν.
Let him submit to me. ἔγω ὑφιστημι.
Reckon me culpable and dis- ἔγω μὲν φαῦλος ηγέρομαι, αὐτος δὲ
miss him. ἀφίημι πλ

Infinitive.

Being able to requite a fa- δυναμαι χαρις ἀποδιδωμι.
vor.

To give an account of his λογος διδωμι ὁ pl πρασσω^{pl} pa pass
conduct.

To make an offering. ἀναθημα ἀνατιθημι.

To impute illiberality. ἀναλευθερια καταγγωμι.

Participle.

Having placed upon them τιαρα τε ἐπιτιθημι και δορυφορος
a tiara and given them παραδιδωμι.
guards.

Not only transgressing the οὐ ὁ νομος μονον ἀπεργημι.
laws.

Now getting out of the di- νυν δε ἐξιστημι ὁ δρος και δικαιος
rect and right path. οδος.¹ ε

**MIDDLE AND PASSIVE VOICE.****PRESENT TENSE.***Indicative.*

You court ambition the most η χακος δαιμων ἐφιημι φιλοτι-
infamous of goddesses. μα.²

The enactor points out to his ο γραφω pa ἐπιδεικνυμι ὁ ἀκουω.^{pa}
hearers.

He goes if he should be able ιημι si τι δυναμαι op βοηθεω.¹
to lend any assistance.

Subjunctive.

That you may know to fore- iνα προορω ἐπισταμαι το συμφε-
see your advantage. goy^{pl}

44 EXERCISES ON VERBS OF THE SECOND CONJUGATION.

Optative.

You may soon perhaps be ταχὺ γ' ἀν δυναμαι μανθάνειν περι
able to learn about rythm. βέθμος.⁸

Imperative.

Boy, don't buy a torch, since μη πριαμαι, παις, δος, ἵππειν
the light of the moon is φωςⁿ Σεληναιη καλος.
fine.

Infinitive.

To be filled with all *things*. πας^ε ἐμπιπλημι.
He ordered them to gird ζωνυμι ἀναγω.
themselves.

Participle.

Always neglecting the pre- το μεν παρον αἰσι προτημι.^{pl}
sent.
Being desirous to do what ἐφιημι^{d pl} πραττω ἀ παλαιⁱτι-
they were long anxious θυμεω.^{im}
about.

IMPERFECT TENSE.

Indicative.

The ground was opened. το ἐδαφος ἀναρηγηνιμ.
He did not refuse labours, οὐ πονος ε ὑφιημι, οὐ κινδυνος ε ἀ-
nor shun dangers. φισημ.
Each spread his repast. τιθημι^{pl} δορπος ἐκαστος.*
Such as might be already in- οσος μεν ἀν ἀναπιμπλημι ηδη κα-
fected (filled) with vice. κια.^g

* Homer.

SECOND AORIST.

Indicative.

The name Polynices your δονμα Πολυνεικης ^{ac} πατηρε τιθηε
father gave you. συ.

They willingly gave up the εικων τυραννις ^ε αφιημι.
sovereign power.

The horse which he sold. ιππος ^{ac} ος αποδιδωμι.

Thus he spoke. ως φημι.

Subjunctive.

Being afraid lest we attack φοβεομαι μη επιτιθηει αυτος.^d
them.

Whatever the people may a- ασσα ο δημος συντιθημι.
gree to.

Optative.

Unless he should have sold ει μη πολυς ^ε αποδιδωμι.
it for more.

We would yield to no man. ουδεις ^d ανθρωπος ^ε πι ινφημι.
You would not even thus ουδε αν οιτω μεταγγυωμι.
change your resolution.

Imperative.

Let me first go now. μεθημι πι νυν μοι πράττω.

Infinitive.

To alienate his property. διατιθημι ο πι η ειντου.

Participle.

All the citizens having com- απας ο πολιτης παρακατατηθηε
mitted the state to you. η πολις συ. πι
And having put off the mask. και το προσωπειον αποτιθημι.

SYNTAX

OF THE

GREEK LANGUAGE.

I. CONCORD AND GOVERNMENT OF SUBSTANTIVES.

I. CONCORD OF SUBSTANTIVES.

RULE. Two or more Substantives relating to the same object agree in case: as, *Πλανσέληνος, — νυκτος ὁφθαλμὸς.* Aeschyl. *The full moon,—the eye of night.*

O prince and king, and our ὁ δεσπότης, καὶ βασιλεὺς, καὶ Jupiter. ἡμετερός Ζεύς. Lucian.

And all the other men pro- καὶ ὁ ἄλλος πᾶς ἀνθρώπος ἀν-
claiming him their bene- καλεώ, ὁ εὐεργετης, ὁ ἀνηρ, ὁ factor, a man of worth. ἀγαθος. Xen. Cyt.

Cyrus having freed the Per- Κύρος, ἐλευθεροι¹ ² Πέρσεως ὁ
sians, his countrymen, by αὐτοὺς πολιτης, ὁ αὐτοὺς φρε-
his own abilities. νημα.³ Plato Menex.

II. GOVERNMENT OF SUBSTANTIVES.

RULE I. One Substantive governs another, denoting a different thing, in the Genitive Case: as, *χακῶν ἀγγελος*, *the messenger of evil*.

It is not the language of an εἰμι δε οὐχ ὁ λογος ὁ ἀγνωμ. De-
orator. μοσθ. περι στεφ.

The language of truth is ἀπλοος ὁ μυθος η ἀληθεια ἐφυν.
simple. Eurip. Phœniss.

Of how many evils is ignor- ισσος χακος αἰτια η ὀγυνα ο ἀν-
ance the cause to men. θρωπος. Plato Alcib. 2.

RULE II. The Genitive Case is often governed by another Substantive understood: as, τι της φαιλαγγος, supple μερος. *A part of the line.* Xen. Anab.

For the *possessions* of friends χοινος γαρ ο ο φιλος. Eurip.
are common. Orest.

We ought to bear the *de-
crees* of the gods. δει φερω ο ο θεος. Eurip.
Phœniss.

Go you and bring the *son* of Χωριω συ χαι χομιζω ο Μενο-
Menoceus. ιευς. Id.

RULE III. The Genitive Case is often put elliptically: εἰνεκα, εἰνάτι, or οὐνεκα, *on account of,*

being understood : as, *δειλαῖε τοῦ νοῦ*; supple *οὐρεῖα*, *wretched upon account of your temper*. Soph.

And great grief for my fa- *καὶ πατὴρ πενθος μεγας*. *Æs-*
ther.

O wretched I *upon account* *ῶ μελεος ἦγω κακος*. Eurip.
of my misfortunes. Orest.

He blames us neither *upon* *οὐτ' ἀρ' οὐγ' εὐχαλη ἐπιμεμφο-*
account of a vow nor a sa- *μαι οὐθ' ἐκατομηνη.* Hom.
crifice.

RULE IV. The Poets frequently, and the Prose writers sometimes, use the Dative instead of the Genitive: as, *πατρὶ τιμωρον φονου*. *The avenger of your father's murder.* Soph. Elect.

Of the son of Labdacus. *ἱ Λαζακενος παις.* Soph. Elect.
Tyr.

And you will confirm the *καὶ βεβαιων ὁ δικαιοτης η δοξα.*
opinion of the judges. Plato Crit.

What is *my* aged father do- *τις γαρ πατηρ ἦγω πρεσβυς ἐν*
ing at home? *δομος^{PI} δραω*; Eurip. (Iamb.
Trim.)

RULE V. A Noun denoting time, and answering to the question *when*, is commonly put in the Genitive or Dative, *how long* in the Accusative : thus, *οἱ νυκτος καὶ ημερας ἐφυλατταν*, *who kept*
guard night and day.

And a trireme was taken the *καὶ τριηρης η αὐτος ημερα^d ἀλ-*
same day. *ισκω.^{PI}* Thucyd.

The anger of lovers lasts but δργη φιλων δλμησις ισχυω χρονος.
a short time. Menand. (Iamb. Trim.)

Having held the sovereign κατεχω^{ται} δε τρις η τετταρες
power for three or four ημερα η τυρανης. Plato Al-
days. cib. 2.

III. CONCORD OF ADJECTIVES.

RULE I. The Article, an Adjective, or Participle, agrees with its Substantive in Gender, Number, and Case.

Knowing the *two* men to be γιγνωσκω δ ανηρ αξιοπιστος ον. ^{πα}
worthy of confidence. Xen. H. Gr.

If ye now truly have this ει δε νυν αληθως ουτως δ επιστη-
knowledge, be propitious. μη δχω δη ιλεως ειμι. ^{ορ} Plat.
Euthyd.

That the life of private men δ μεν δ ιδιωτης βιος ας ασφαλης
is secure and undisturbed και απραγμαν και ακινδυνος
and without danger. ον. Dem. Philip.

The boat was already crowded κηδη πληρης το πορθμειον και οι-
and full of lamentation. μωνης ακαπλωσις. (Att.) Lu-
cian.

RULE II. An Adjective as a predicate, is often put in the Neuter Gender, *χρημα* commonly, *χτημα*, *πραγμα*, and *ιερον* sometimes, being understood; as, ουκ αιγαθον (*χρημα*) πολυκοιρανη.

Hom. *The government of the many is not good.*

How troublesome friends are. ὡς χαλεπος είμι ὁ φίλος. Aristoph.

Wisdom alone of possessions is immortal. σοφία μονος ὁ κτημα ἀδανατος. Isocr.

Wealth is cowardly, and a pitiful thing fond of life. δειλος δ' ὁ πλουτος, και φιλοψυχος πακος. Eur. Phoeniss.

A woman is exceedingly well fitted to procure wealth. χρημα pl ποριζω εύπορος η γυνη. Aristoph. Eccl.

RULE III. An Adjective or Participle is often put in a different Gender from the Substantive with which it is connected.

O children, overshadowed with suppliant boughs ! Ω τεκνον, ἵκτηριος κλαδος ἔκστερως. Soph. CEd. Tyr.

Alas ! O good and faithful soul, thou art then gone leaving us. φευ, ὁ ἀγαθος και πιστος ψυχη, οιχομαι δη ἀπολειπω εγω. Xen. Cyr.

IV. GOVERNMENT OF ADJECTIVES.

RULE I. Adjectives signifying *desire, memory, knowledge, fitness, fulness, plenty, superiority, defence, acquitting*, or their opposites ; also *worth, difference, &c.* govern the Genitive Case : as, ὃν προθυμος ἦσθ αει. *Of which you were always desirous.* Soph. Elect.

Skilled in warlike affairs.	ἐπιστημαν ^{sc} * ο στρατιωτικος. Xen. Cyr.
Already fit for marriage.	γαμος ηδη ὥραιος. [†] Xen.
The whole world is full of traitors.	πας η οικεω πα πας μιστος γινο- μαι π μι προδοτης. Demosth. περι στεφ.
Who is superior to the plea- sures of the body.	ος ἐγκρατης μεν ειμι ο δια ο σω- μα ^{sc} ηδονη. Xen. Mem.
Destitute of all things.	πας ιερημος. ^{sc} [¶] Soph. ΟEd. Tyr.

RULE II. Verbals compounded with the privative α , † and those ending in *ικος*, govern the Genitive :‡ as, *οιτινες δε απειροι ημων οντες*. *Such as are acquainted with us.* Xen.

Uninstructed in virtue.	ἀπαιδευτος ἀρετη. Xen.
That he might be as far as possible from the view of this city.	ως πλισθος ειμι ηδε αποκτος ασ- τυ. Soph. ΟEdip. Tyr.
But if ever a war should break out, you might not be unpractised in these.	ειδε ποτε πολεμος γινομαι ^{sc} [¶] αρι μηδε ουτος αγυμναστος ειμι. [¶] Xen. Cyr.

* The preposition *περι* is sometimes used after adjectives of this description. Thus Plato Hipp. Min. *περι των τεχνων ιστισημαν*. And occasionally they govern the case of their verba. Thus Xenoph. Cyr. III. *ιστισημο-νες ηναν τα προσηπεντα τη λαυτην ικανοτος ιπλισι*. See Eurip. Med. 691. Aristoph. Nub. 867.

† See an account of the privative α , under the preposition *απο*.

‡ *ἀρετης* and some others used in a passive sense require the dative; as, *ταδε δε οικονοματος αρετης ημιν ιστην*. Xen. Mem.

RULE III. Partitives and words used partitionally, Comparatives, Superlatives, Indefinites, Interrogatives, and some Numerals, take after them the Genitive Plural: as, *καλλιστα παιδαν*, *most beautiful of girls*. Theocr.

The younger of the men.	ὁ ποσ ἀνθερωπος. Isocr.
For who of the Greeks, and who of the barbarians does not know?	τις γαρ οὐκ εἰδεω π ml 'Ελληνες, τις δε βαρβαρος; Dem. περ στεφ.
And some of them also fell.	οδε και οὐτος ἀποθησκω. ^{2 a} Xen. Anab.
And how they might become the best of all.	και ὡς τις ἀν εἰμι ὡρ ἀγαθος. Xen. Mem.
O mother, of the Persians indeed my father is much the most handsome.	Ω μητηρ, Περσαι μεν πολι κα- λος ὁ ἐμος πατηρ. Xen. Cyr.

RULE IV. The Comparative Degree, when a comparison is stated, requires the Genitive after it: as, *τοῦ και ἀπο γλωσσης μελιστος γλυκιων* *ρέεν αὐ-η*. Hom. *From whose tongue the speech flowed sweeter than honey*.

I have found nothing supe- rior to necessity.	χριστων οὐδεις ἀναγκη σύρ- χαι. ^{2 a} Eurip. Alcest.
Do you think you could an- swer better than Gorgias?	οίμαι σι καλος ἀν Γοργιας ἀπο- κριμαι; ^{1 a} Plato.
For there is no greater evil than anarchy.	ἀναρχια γὰρ μεγας οὐκ είμι κα- κος. Soph. (Iamb. Trim.)
There is a time when silence will be better than speech,	είμι δ' οὐ σιγη λογος ἀγαθος γι- νομαι ^{2 a} opt ἀρ είμι δ' οὐ σι-

and there is when speech $\gamma\eta\lambda\omega\gamma\sigma$. Eurip. Orest.
is better than silence.

RULE V. An Adjective or Pronoun in the Neuter Gender without a Substantive * governs the *Genitive*: as, *εἰς τοπούτον δὲ κακίας ἥλθεν*. Lys. *He arrived at such a pitch of wickedness.*

But he has arrived at such a
pitch of folly. οὐδὲ τίς τοσούτος ἀστερία
μαρτία ἀφίκεο-
μαι. Eurip. Med.

My marriage cannot be οὐ μεμπτός ἔγω^d πλ. ὁ γάμος εἰς
blamed to this day. οὐδὲ ημερα. Eurip. Phœniss.

For I will never proceed to such a misfortune. *εἴγω γαρ οὐκοτέροις οὐδὲ εἰμι τοις αὐτοῖς συμφοραῖς.* Id.

RULE VI. Adjectives signifying *advantage, likeness, conformity, trust, obedience, clearness, decency, facility, affection, nearness, equality*, or their *opposites*, with *Verbals*, and those compounded of $\sigma\upsilon\pi$ and $\delta\mu\sigma\pi$, govern the *Dative*; as, **Φιλιππῷ μεν ἦν συμφέρον.** Demosth. π. στεφ. *It was advantageous to Philip.*

* The substantive *μέρος* is commonly understood. It is expressed by Sophocles, *Edip. Tyr.* v. 294. Άλλ' εἰ τοῦ περὶ δὲ δίμερος γ' ἔχει μέρος.

† The present of *εἰμι*, *εο*, and its compounds are generally used by the Attic writers in a future sense; thus, *εἰμι καὶ σωσω τὸν*. Eurip. *Phoeniss.* I will go and save the state. *Μικρὸν ἴωσαμι.* I will recapitulate a little. Xen. *Cyr.* See Zeun. ad Viger. p. 207. 8vo.

Visions are like fictions. *ἴσος δε ψευδος δῆμις.* Theocr.
 To you it will be honourable, *καὶ σὺ καλὸς εἶμι καὶ οὐ πολὺς*
 and to the state advanta- *ἀγαθὸς.* Xen. Mem.
 geous.
 Every tyrant is inimical to *τυραννος ἀπατεῖχθρος ἐλευθερίας*
 liberty and an enemy to *καὶ νομος ἵναντιος.* Demosth.
 the laws.
 It is disgraceful to those *ζων αἰσχρος αἰσχρως οὐ καλως*
 nobly born to live vicious- *πεφύκα.* ^{Ps.} Soph. Elect.
 ly.
 All things are spoken and all *ἰστι ἐκείνος πας λεκτος, πας δε*
 attempted by him. *τολμητος.* Soph. Philoct.
 Be a relation to them, be a *γινομαι² οὐδὲ συγγενης, γινομαι*
 friend. *φιλος.* Eurip. Heracl.

RULE VII. Comparatives and Superlatives are commonly accompanied with the measure of difference in the *Dative* :* as, *ἄνθεων μακρῷ ἀ-ειστος.* *By far the best of men.* Herodot.

By how much the greater *ἴσος μεγας τοσοντος χαλεπος.*
 by so much the more per- Plato Crit.
 plexing.
 Art is far weaker than neces- *τεχνη δὲ ἀκαγκη ἀσθενης μακρος.*
 sity. Aesch. Prom.
 The other by far the first of *οὐδὲ ἐτερος δὲ ηλιξ μακρος το παντι*
 his contemporaries in every *πρωτος.* Herodot. Clio.

* The substantive *μέρος* or *διαστήμα* is generally understood with the *Dative*.

RULE VIII. Adjectives frequently take after them an *Accusative* case, governed by the præposition *κατα* understood : as, *εἰδος καλλιστος*, *ψυχην φιλανθρωποτατος*. Xen. Cyr. *In form the most beautiful, in disposition the most humane.*

There is no one of us so obstinate by nature. οὐδεις ἔγω σίμιούτω δυσκολος ἡ φυσις. Æschin. contra Ctes.

Endeavour to be, *with respect* to your body, fond of labour, and *with respect* to your mind, desirous of wisdom. πειραματι το μεν σωμα εἰμι φιλοτονος, η δε ψυφη φιλοσοφος. Isocr.

V. CONCORD AND GOVERNMENT OF PRONOUNS.

RULE I. 1. The Relative and Relative Adjectives agree with their *Antecedents* in Gender and Number.

2. If there be no other Nominative between them and the Verb, they will form the subject of the Verb.

The great Jupiter is in *εἰμι μεγας ἐν οὐρανος* Ζευς, ος heaven, who inspects all *ἱρορωα πας*. Soph. Elect. things.

Do those things which will not hurt you: and reflect *πρασσω δε αύτος ος συ μη βλακτω, λογιζομαι*¹ *δε προ ἐργα*. before action. Pythag.

RULE II. But when a Nominative comes between the Relative and the Verb, the Relative is governed by some other word either expressed or understood.

For why should I live whose $\tauι\; γαρ\; ἦγω\; δι\; ζω\; ὁ\; οὐτη\;$
father was king of all the $μεν\; εἷμα\; ἀναξ\; Φρυγες\; ἄπας\;$
Phrygians? Eurip: Hec.

He gave them what *he* promised. $\deltaιποδίδωμι¹\; αὐτος\; ὁ\; ή\; πισ-$
 $\chiνομα.$ ² Xen. Anab.

This man is an important friend to whom he may be a friend. $όθε\; ἀπηρ\; πολις\; μεν\; ἀξιος\; φιλος\;$
 $ος\; ἀν\; φιλος\; είμι.$ ³ Id.

It is your business to employ such arguments by which you shall reconcile your sons. $σος\; ἔργον—λεγω\; τοιοσδε\; μιθος\;$
 $ος\; διαλλαγτα\; τεκνον.$ Eurip.
Phoeniss.

RULE III. The Attic and Ionic writers often put the Relative by attraction in the same case with the Antecedent.

To abide by the decisions $διμενει\; ή\; δικη⁴\; ος\; ἀν\; ή\; πολις\;$
which the state might pronounce. $δικαι⁵ω.$ ⁶ Plat. Crit.

The first of men whom we know. $πρωτος\; ας\; διθρεπτος\; δ\; ἦγω\; ίδμεν$
(for *ἰστιμεν*). Herod.

But examine each of the things separately which the deity hath said. $αλλα\; καθ\; ει\; εκαστος\; διποικο-$
 $πιω\; ή\; ος\; ε\; ἐπω\; δ\; Θεος.$ Xen.
Apol.

And all turn their attention, not to the just *arguments* $και\; προσεχω\; ἄπας\; (ιου),\; οὐχ\;$
 $ος\; ἐπω\; ποτε\; ἦγω\; δικαιος,\; ή$

which we have already advanced, or might advance, but to (*the things*) which we are doing.

νν ἀν ἵπα, ὅπ ἀλλ' ὁς πονει.
Dem. Phil. 4.

RULE IV. The Personal, Reciprocal, and Adjective Pronouns, are frequently used in the *Genitive*, sometimes in the *Dative*, instead of the Possessive: as, *πατερ ήμαν*, *the father of us*: for *πατερ ήμετερε*, *our father*. *Orat. Dom.*

Such as his Margites.

οιον ἵπενος ὁ Μαργυετης. Aristot.

Now your actions are manifest.

νν δε συ ^{pl} το ἐργον φανερος γνωμαι.^{p pass} Lys.

You have ruined my art and livelihood.

ἀπολλυμι¹ εγω η τεχνη και ο βιος. Aristoph. Pax.

It is enough if every one perform his own duty.

ικανος δε, εαν εκαστος εκπληρων το ειαυτου εργον. Epict. Ench.

From this period Astyages sent for his daughter and her son.

ει δε οιος ο χρονος ε μεταπτυχομαι¹ Αστυαγης η ειαυτου Συγαρη και ο πας αυτος. Xen. Cyr.

But Nicias also himself thought that their affairs were bad.

οδε Νικιας νομιζω μεν και αυτος πυνηδε αραις το πραγμα ειμι. Thucyd.

RULE V. 1. Two or more Substantives Singular commonly have an Adjective, Relative or Participle in the *Plural* Number.

2. If they signify things without life, the Adjective, Relative or Participle must be in the *Neuter* Gender.

3. If they be of different Persons or Genders, the Adjective, Relative or Participle will agree with the most worthy.

And all the men and women *λευκος δε πας ο ἀνηρ και η γυνη*
were fair. Xen. Anab.

Don't you perceive that *Αιδως δε και φοβος ουχ ορχων*
shame and fear are innate *έμφυτος ενθεωτος ον*; Xen.
in men? Mem.

When they saw each other, *ως δε ειδω*^{2 a} *αλληλων, η γυνη*
his wife and Abradates, *και ο Αβραδατης, ασπαζομαι*^{1 a}
they embraced each other. *αλληλων*. Xen.

Such entertainment he af-
forded them (Astyages and
Mandane) at supper. *τοιουτος μεν αυτος ενθυμια*^{1 b}
παρεχω επι το δειπνον.^d Xen. Cyr.

VI. CONCORD OF VERBS.

RULE I. A Verb agrees with its Nominative in *Number* and *Person*: as, *ὑμεις δε εις την εκ-
κλησιαν επορευεσθε*. Demosth. *περι στεφ.* *And ye
went to the assembly.*

Next day, at day-break, the *η δε ιντεργασιος, d αμα η ημερα, a*
Prytanes summoned the *ο μεν πρυτανεις η βουλη και-*

council to the senate-house.

The gods love the humble and hate the wicked.

Thus they two weeping addressed their son intreating him much.

λεω σις το βουλευτηριον. Demosth. π. στεφ.

οδε σωρεων θεος φιλεω και συγγεω ο κακος. Soph. Aj.

ως ογε κλαιω προσαιδαω φιλος + υιος, πολλα λισσουμαι. Hom. Il.

RULE II. Plural Neuters are commonly construed with Verbs Singular: as, *απελιπεν τα χρηματα*, Aristoph. *Money has failed.*

But it is not so.

ειλλ' ουκ ειμι οινοι. Dem. π. στεφ.

And the children were brought to him.

και φερω¹ ε παρ' αυτος το παιδιον. Plato.

The armies were near each other.

εγγυς αιλληλων το στρατουμα γυγνομαι. Xen. Cyr.

Objects themselves do not distract men, but opinions about them.

ταρασσω ο ανθρωπος ου το πραγμα, αιλλα το περι το πραγμα² δογμα. Epict. Ench.

OBSERV. Two nouns in the singular, connected by a conjunction, when they express different shades of the same idea, require the verb to be in the singular number: as, *μαχη, πολεμος το δεδη*. Hom. Il. The battle and the fight raged (was kindled).

If I had the tongue and the melody of Orpheus.

ει δ' Ορφεις έγω³ γλωττα και μελος παριμ. Eurip. Alcest. (Iamb. Trim.)

Both the air and the atmos-

και ο αηρ και το πνευμα, το π-

phere around it *produces* *εἰ αὐτὸς ἡ οὐρανὸς ποιεῖ*
 the same effect. *εἰ αὐτὸς ἡ οὐρανὸς ποιεῖ*
 Plato Phæd.
 And there *was* tumult and *καὶ θορύβος καὶ δουκος εἰμι*
 uproar, such as is likely to *οἷον αὐτος, φοβος ἐμπεπτεῖ, γεγονός*
 happen, an alarm being *γεγονός* Xen. Anab.
 taken.

So also in Latin : *tanta circa fuga atque trepidatio fuit.*
Liv. 21. 7. pigritia et desperatio in omnium vultu emiseret.
Id. 21. 35.

RULE III. A Verb, whether active, neuter or passive, may have for its Nominative an Infinitive with the Article, or the clause of a sentence.

When an Adjective, or Pronoun, or Participle is connected with it, it is always in the Neuter Gender: as, *τοῦτος ἀδίκων οὐτε ἀγαθον οὐτε καλον* (*ἰστι*). Plato Crit. To do an injury is neither good nor honourable.

To love is voluntary. *το δέ ἐρωτος ἰθελουσίος εἰμι.* Xen.
 Cyr.

For to imitate is natural to men from childhood. *το τε γάρ μιμέομαι σύμφυτος οὐτε ἀνθρώποις ἐκ παιδός εἰμι.* Ari-
 stot.

What sort of pleasure does victory produce? *πιον τις ἡδονη τὸν νικῶν παρεχεῖ;*
 Xen.

To have a mind not ill regulated is the greatest gift of God. *το μη κακῶς φρονεῖν θεος μεγαλεῖς δῶρον.* Æschyl. Agam.

RULE IV. Substantive and Neuter Verbs, and the Passives of Verbs of *naming, judging, &c.* take after them a *Nominative Case* ; as, οὐκ αἰχμητης πεφύκεν. Eurip. Orest. *He is not a warrior.*

The less is always an enemy to the more.* ο πολυς δ' ἀει πολεμιος, καθιστημι δὲ ἐλαχυς. Eurip. Phœniss.

The degraded spends the rest of his life dishonoured. οδε ἐκχρινω¹ a pass ἀτιμος δὲ λατηπος βιος διατελεω. Xen. Cyr.

I shall be called yours, and you shall be called mine if I shall conquer. σος μεν ἔγω, συ δὲ ἔμοις πεκληρομαι, είκε πρατεω. Theocr.

For a cautious commander is better than a bold one. ἀσφαλτε γάρ είμι ἀγαθος, ο δραστης στρατηλάτης. Eurip. (Troch. Tetram. Cat.)

VII. GOVERNMENT OF VERBS.

I. Of Verbs governing the GENITIVE CASE.

RULE I. Verbs implying any *desire, affection or anxiety* of mind, or the reverse, govern the

* The abstract is here put for the concrete.

He holding this in his hands ἦ ἀρ' ὅγ' ἐν χειρὶ ἔχω, ἥγιομαι^{1 a}
led the people. λαος. Hom. Il.

If any one be charged with ἐσεν τις ἀλησκω^{2 a} κλοπή, καὶ
theft and be not punished μὴ τιμάω^{1 a p} θάνατος. De-
with death. mosth.

And entertaining great hopes καὶ μεγας ἀλπις ἔχω ^{ac} πας δια-
that he will surpass all in φέρω τῷ δυναμαι^{inf} λαγω τι
the power of speaking and καὶ πραττω. Xen. Mem.
acting.

RULE V. Verbs signifying to *begin*, to *de-
sist*, to *attempt*, to *attain* and *obtain*, to *refuse*
or *deny*, (*φθονέω*, *μεγαίρω*) to *err* or *fail*, to *sur-
render* or *give up*, to *aim at*.

I will go there, whence I ἔγω δε ἀπειριν ἔχεισθ, ὅθεν ἔγω^a
think there is an oppor- δοκεω χαρος είμι ἀρχομαι ἦ
tunity to begin the fight. μαχη. Xen. Cyr.

Which, having not obtain- δε^{pl} μη χρεω^{1 a} ἦ δικη, πι-
ed my right, I will try to γαμαι δρω. Eurip. Phoe-
do.

Hear what I wish to obtain δε^{pl} δε συ τυγχανω^{2 a} ἐφι-
from you. μαι, ἀκοω^{1 a} Soph. Phi-
loct.

RULE VI. Verbs signifying to *partake of*, to *inherit*, (*κληρονομεῖν*) to *enjoy*, to *want*, to *despair*.

That all may enjoy their *καὶ πας ἐπαιρομαι βασιλευς*.
king. Hom.

And all the citizens and *καὶ πας πολιτης καὶ ὁ προσχω-*

neighbours, men and women, shared in the feast.

πος ἀντεὶ καὶ γυνὶ πατερέων ἡ
ἱστορίη. Xen. Anab.

They were in want of every thing and despaired of their safety.

ἐνδεῆς εἴμι ἀπας καὶ ἀπορεώ μι-
ή σωτηρία. Demosth. κα-
τα Νισάρχ.

RULE VII. Verbs signifying to *differ from*, to *oppose*, to *forgive*, to *spare*, to *speak falsely of*.

Spare my kids, spare, wolf,
my dams.

φειδομαι ὁ ἔριφος, φειδομαι, λυ-
χος, ἡ τοκας ἔγω. Theocr.
(Dor.)

And if you have any thing to say in opposition to my statement, oppose and I will yield to you.

καὶ εἰ πῃ ἔχω ἀντελεγω ἔγω λε-
γω, τὰ ἀντιλεγω, καὶ συ^α
πειθω ^{πα} Plato Crit.

RULE VIII. Verbs signifying in the Active Voice, to *fill*, to *empty*, to *satisfy*, to *free*, to *deprive of*, to *frustrate*, to *deserve*, to *remind of*, to *obtain for* (*λαγχαρω*) govern the accusative of the person with the *genitive* of the thing. In the Passive Voice they govern the *genitive*.

I have *filled* this tender eye ὁψὶς τρεμηνήσος πληγῶν¹⁴ δακρυ. with tears. Eurip. Med.

I will again remind you of δ σύ αὐτοῖς μεμνησκειν (μνέσεις).¹²
these. Hom.

Since he wishes to be a *έπει προδύτης ήδε κακος φυγη*
sharer of this banishment. Eurip. Phoeniss.

He was *full of shame*, so as *αἰδώς* δε ἐπιτίπλημ. *ώστε καὶ*

even to blush when he met
with his elders. *εἰδύθαινομαι*, *οὐτος* *εὐτυχ-*
χανος ^{op} *ο πρεσβυτ.* Xen.
Cyr.

GENERAL OBSERVATIONS.

OBSERV. Verbs denoting *origin* or *termination*, *buying* and *selling*, *distance from*, the *materials* from which any thing is made, the *food* or *drink* of which one partakes, the *period of time* spoken of, and some others, are commonly classed under the general rule: But a little attention will make it evident that the *genitive case* of the nouns following them in the order of construction, is either governed by a *preposition in composition or understood*, or by the *ellipsis* of some noun: as, *οἵπερ καὶ τῶν κινδύνων πλειστον μέρος μεθέξουσιν*, &c. *Isocr. Archid.* who also shall have the greatest share of the dangers.

After they had ceased from *αὐταρ̄ ίτε πανομαι*¹² (ἀπο)
labour. *πονος.* Hom.

About what time will Her- *ήρκειας δ' εἰς οἰκος*¹³ 'Εργιον (πε-
mione return to the house? *ρι) τις χρονος*; Eurip. Orest.

Don't you think we might *οὐκ ἀν οἰομαι αὐτος* (ἀπο) Σε-
check his boldness? *ρασος ἐπισχω*; ^{op} Plat. Hipp.
Maj.

The Armenian said that he *φημι ο Ἀρμενιος* (ἀπτ) *πολυς*
would give a great deal *αἱ οὐτος πριασθαι.* Xen. Cyr.

RULE IX. *Εἰμι, γινομαι*, and other verbs signifying *possession, property or duty*, govern the *genitive*; as, *τῶν γὰρ νικάντων ἐστι.* Xen. Anab.
it belongs to the conquerors.

It belongs to those who have gained the battle also to command. *οἱ γάρ μαχηταὶ καὶ τὸ ἀρχεῖον τοῦτο. Xen. Anab.*

They become of the old men. *οὐραὶ δὲ γεραῖος ἡ γηραια. Xen. Cyr.*

But when it was necessary to determine whose the coat should be. *ἰστορία δὲ κρίνει^{1 a} δειρῶν ὁ πατρός
οἱ κρίναντες^{opt} Id.*

II. Of Verbs governing the DATIVE CASE.

RULE I. Verbs or Adjectives followed by Nouns expressing the *cause*, *manner* or *instrument*, require them to be put in the Dative.

He entreated them by every art and contrivance. *δεομαῖς αὐτοῖς^{gen} παῖς τεχνῇ καὶ μηχανῇ. Xen. Anab.*

And they live by remembrance more than by hope. *καὶ ζῶσιν ἡ μνήμη μαλλον ἡ ἡ δέλπις. Aristot.*

But with brazen and adamantine walls, as he says, he fortified our country. *ἄλλα χαλκεος καὶ ἀδαμαντίνος τειχος, ὡς αὐτος φησι, ἡ χαρακὴ δύνα τειχίζω. ^{1 a} Aesch.
adv. Ctes.*

For it had been cut off by a scymitar by the Egyptians. *ἀποκοπταὶ^{plu} γαρ κοπῆς ἦν οἱ Αἴγυπτοι. ^ε Xen. Cyr.*

RULE II. A verb signifying *advantage* or *disadvantage* governs the *Dative*; as, *ὥστ' αἴρειν φίλοις.* Soph. Elect. *So as to assist his friends.*

If it is agreeable to you.

εἰ σοὶ ἡδομαι ἔστι. Plato Phædo.

It is not easy for every thing to happen to a mortal man according to his wish in his life.

πᾶς δε οὐ ἔφεδος θυμός ἀντεχεται νοος τοιούτος εἰναι οὐ εἰσαγόμενος βίος ἔχειν. Plato Menex.

For in jest no less than in earnest, he benefited those associating with him.

καὶ γαρ παιζόντες οὐδὲ ηὔτερον η σπουδαῖων λυσιτελεσσούσιν συνδιατρύγοντες. Xen. Mem.

The following Classes of Verbs for the most part govern the Dative.

1st, Verbs of *commanding, obeying, yielding, announcing, approaching, and meeting.*

I shall obey those in office.

οἱ ἐν τέλος βεβαίως πείθω. Sophoc.

He ordered each man.

κελευων φως ἐκαστος. Hom.

The body must be accustomed to obey the mind.

ἡ γνωμη ὑπηρετεω το σώματος. Xen. Mem.

What wild beasts he should not come near.

ὅποιος οὐ χρη θηρίον πελαζω. Xén. Cyr.

We announced, therefore, to each other to come as early as possible to the usual (*place*).

παραγγελλων οὖν ἀλληλων ἡ καώσις πρωτείαντα εἰς τὰ εἰσιθατα. Plato Phædo.

2d, Verbs of *praying or entreating*; as, *προσευχομεθα τοισι σοις ἀγαλμασι.* Eurip. Hippol. *We will invoke thy image.*

I entreat all the gods and goddesses.

δεις εὐχομαι πᾶς καὶ πασα. Dem. π. στεφ.

We will pray to caution, the
most useful of goddesses,
to save this city. *ἡ δὲ εὐλαβεῖα, χρησιμός θεα &
προσευχόματι ἡδε διασωζω πόλις. Eurip. Phœniss. (2
Iamb. Trim.)*

*3d, Verbs of using, rejoicing and gratifying,
admiring, resembling.*

They seem to use you in
a still more friendly way
than others. *συ δε—εἰκὼν μὲν ἔστι φιλικωτέρου
ἢ ὁ ἄλλος χρεομαι. Xen.
Mem.*

But he thought that the gods
were much gratified with
the honours of the most
pious. *ἀλλα νομίζω ὁ θεος ἡ πάρα ὁ εὐ-
σεβεῖς τιμη μαλα χαιρε. Xen.
Mem.*

*4th, Verbs of admonishing, blaming, reprob-
ing, and being angry.*

I admonish the sailors.
Hector, you always some-
how reprove me offering
in meetings good advice.
*οἱ δὲ ναυτῆς παρανά. Thucyd.
Ἐχτρω, ἀει μεν πως ἐγω ἐπι-
πλησσω, ἀγορα ἐσθλος^{pl} φρε-
ζομαι. Hom.*

The soldiers having heard it,
were angry and highly ex-
asperated at Clearchus.
*ἀκουω¹ δὲ ὁ στρατιωτης, χα-
λεπαινω και δρυζομαι ισχυρως
ο Κλεαρχος. Xen. Anab.*

*5th, Verbs of contending, opposing, or re-
sisting, (ἀντισταιω, ἀνθιστημι,) avenging, (τιμω-
ρεω,*) assisting, (ἀμυνω,²) pardoning, trusting,
and distrusting.*

* *Τιμωριν*, governing the *Dative*, signifies to avenge; governing the *accusative*, to punish, to assail. See Soph. *Edip.* Tyr. 107, 136, 140.

No one opposed him.

οὐδεὶς αὐτὸς μαχομα. Xen.

Anab.

And I pardoned you.

καὶ ἤγα συ συγγινωκα. Xen.

Cyr.

And they entreat you to be upon your guard lest the barbarians attack you in the night.

καὶ κελυω φυλαττα ^{τη} μη ὑμεις
ἰππιθημα ^{τη} ει ^{τη} η της ^{τη} ο
βαρβαρος. Xen. Anab.

But I perceive some rather trusting him than any of them.

ἀλλ' (ιρῶ) εἴναι μαλλον ἔκεινος
πιστειν η της αὐτος. Dem.
π. συμ.

RULE III. Passive Verbs sometimes govern the Dative of the Agent.

Has any thing new been decreed by those below concerning those here?

δοκέω τι πος ὁ καρω περι ο εν-
θαδε; Lucian.

With respect then to the whole of this accusation, I hope I have spoken with moderation.

περι μεν ονη η δλος κατηγορια ε
μετριως ἤγω ἐλπιζω προσεω. P
pass Aesch. adv. Ctes.

Why then, pray, when blaming others does he make no mention of my actions (the things done by me)?

τι ποτε οὖν ο ἀλλος ἤγκαλεω, δεεν
έγω πρασσω πα πα πα ούχι μνα-
μαι; P pass Dem. π. στρ.

OBSERV. Passive Verbs frequently take after them the genitive of the agent governed by a preposition expressed or understood.

NOTE. The prepositions commonly used are ἐπο, ἀπο, παρο, προς, and ιο or ιτ.

It is evident, that if he depart farther, we shall be frozen with cold.

That the citizens might not be infected (filled) with vice by strangers.

Say that you shall not be injured by us, my daughter.

δηλός ἔστι δι το προσωπεῖανται,
μι, ἀποκησαντο το το ψυχος. Xen. Mem.

ὅτις μη ἔφεινεγγια ὁ πολιτης
ἀπο δ ξενος ἐμπιπλαματι, ορ
Xen. de Rep. Lac.

λεγω, ως παρ' ἔγω οὐδεν. οὐδεν
κεω, μι τεκνον. Eurip. Iph.
in Atl.

RULE IV. *εἰμι, sum*, when used for *ἔχω, ha-beo*, governs the Dative.

We have no other good but our arms and our valour.

ημεις οὐδεις ἀλλος ἔστι ἀγαθος
ει μη ὅτιαι και ἀρετη. Xen.
Anab.

So that we are no longer able to surround them by fortifications.

οὐτε μη ειναι (ἔγω) περιτεχνεω
ει εὐτρος. Thucyd.

NOTE. *ἔχω* is also frequently used for *δυναμαι, possum*, or has the substantive *τη δυναμι* understood: as, *ἀλλα παντες ἔχοντες δυναι*. Xen. Mem. But all can show. The adjective pronoun *οιος (qualis)* with the particle *τε*, has the same power; as, *οὐχ οιος τε ἔστι φιλοσοφων*. He is not able to philosophise.

If they could.

ει οιος τε ειμι. Plato Crit.

Did you imagine, that it was possible for a wicked man to procure good friends?

ου διεγμαι, οιος τε ειναι καπρος
ων χειροτος φιλος κταιομαι; Xen. Mem.

Are you not able to remember that I was investigating the beautiful itself?

ουχ οιος τε ειμι μναιομαι τοι το
καλον αυτος ερωτω; Plato
Hipp. Maj.

No one is any longer able to

λαμπταις δ οὐδεις οιος τε φερω

carry a lamp through want
of exercise.

(Anapest. Dim.) *ιν' ἀγυμ-
ναστι τις νυν.* (Paræm. Aris-
toph. Ran.)

RULE V. Impersonal Verbs govern the Dative.

It is incumbent upon every *ἴκαστος* ^{pl} *προσῆκει.* Epict.
one. Ench.

We could not seem do what *οὐκ ἀντέποντο τίμεις δοκεω πνε-
εω.* Xen. Cyr.

But let it be sufficient for *ἀλλ' ἴσχαρχει το ἐργον αὐτος
ὅρως, σιθομαι και τιμων οι*
you, seeing their works, to
reverence and honour the
gods. Xen. Mem.

Does it then appear to you *ἀρ' οὐν δοκεω συ ἀνθρωπος* ^d *διν-
νατες εἰναι το δι* ^{pl} *πας ἐπει-
ταμαι;* Id.

OBSERV. The following impersonal verbs frequently go-
vern the dative with the genitive, viz. *δει;* *οποτετ;* *μετεοτι;*
εστι μιhi cum aliquo; *μελει;* *curse est;* *μεταμελει;* *paenitet;*
διαφερει; *differ;* *προσηκει;* *convenit.*

I see that you also will need *ὅρως δε και συ οὐτοι δει.* ^{pa 12}
these *requisites.* Xen. Mem.

Whose troubles I share. *δε μετοι τργω τενος.* Eurip.
Phœniss.

What pray have I to do *τις δε προσήκει δῆτ' ἐγώ Κοριν-
θοι;* Aristoph.

He said that he would care *ἐπω^{2a} δτι οὐδεν αὐτος μελει* ^{or} *ο*
nothing about your con- *ιμετερος Σοργος.* Lys.

RULE VI. Verbs of *comparing*, *giving*, *promising*, *declaring*, and *taking away*, govern the Dative with the Accusative.

He did not compare me to a god. οὐδὲ θεος μεν οὐκ εἰκαζω. ^{1 a} Xen. Ap. Soc.

But Jupiter does not accomplish for men all their intentions. οὐδὲ οὐ Ζευς ἀνηρ τομα πας τελευτω. Hom.

To you he announced peace, to them assistance. ου μεν εἰρηνη, ἔκεινος δε βούθεια ἐπαγγειλομαι. ^{1 a} Demosth. π. στεφ.

I promise you ten talents. ιπισχυεομαι συ δεκα ταλαντον. Xen. Anab.

To avert the baneful plague from others. αεικης λογος ἀμυνω ^{1 a} οι ἀλλαι. Hom.

III. Of Verbs governing the ACCUSATIVE CASE.

RULE I. A Verb denoting *action* or *motion*, governs the Accusative: as, γνωθι σεαυτον. *Know thyself.*

Fear God and honour your parents. ο μεν θεος φοβεομαι, ο δε γονευς τιμαω. Isocr.

For either time consumes, or disease impairs beauty. καλλος μεν γηρη η χρονος ἀνελνοκω, ^{1 a} η νοσος μαρανω. Id.

Do not choose the impious as your friends having rejected the pious. μη δε δισσειης αιρεομαι ^{2 a} σι παρωθω ^{1 a} εὐσειης. ^c Eurip. Orest.

OBSERV. Sometimes the infinitive mode with the article stands in place of a noun in the accusative: thus, *καλονοι γε διολασιαν τὸ ὑπὸ τὸν ηδονων ἀρχοντα*. Plato Phaed. They call the being governed by pleasures intemperance.

And thinking slavery a grievous evil before they were in love.

He also loses the remembrance of his gratitude to fortune.

And most of us till then were tolerably able to refrain from weeping.

καὶ μαλα κακος νομίζεις προς γε ἑρα, ^{inf} τὸ δουλειαν Xen. Cyr.

συνακαλεσκων ¹ καὶ τὸ μακαριον η τύχη η χαρις Demosth. Olynth. 1.

καὶ ἔγω ὁ πολυς ^{pl} τεως μει επικινος οιος τε είμι κατεχω τὸ μη δακρυω. Plato. Phaedr.

NOTE. The following phrases I would recommend to the attention of learners. *εἰς πατέρα*, beneficiis afficior; *εἰς ποιῶ*, *εἰς δρῦν*, beneficiis afficio: *ἰλαττων* ὁ πατερ *εἰς τοῦ ποιοντας*. Aristot. Eth. the obliged is inferior to the obliger. *κακος πατέρα* ὑπὸ τινος, malis afficior ab aliquo. *κακος ποιῶ τινα*, *injuria aliquem afficio*. *εἰ τις ἀγαθὸς οὐ κακὸς ποιόντας αἰτεῖται*. Xen. Anab. If any one should treat him well or ill. *εχολαίως ποιεῖ*. Xen. Anab. remissè agere. *διπλὰ πικρονθάναι*. Aristoph. Nub. 606. to be abominably ill treated. *πατέρους δὲ καὶ ἀγαθὰ σὺν ἀλογῳ*. Herod. They enjoy also no few advantages. *εἰς χερια πατέρων*, οὐ πατερ; Aristoph. Nub. What ails you, father?—Πράττει. 1. *πράττειν εἰς πατέρα τινος*, aliquid ab aliquo impetrare. 2. *πράττειν τὰ πολιτικὰ*, to engage in politics. 3. *τα ποιει πράττειν*, rempub. administrare. 4. *εἰς πράττειν*, to be prosperous. 5. *κακος πράττειν*, to be unfortunate. 6. *μετα τινος*, or *ὑπε τινος πράττειν*, a partibus aliquius stare. to act with, or in behalf of any one. 7. *κάκιον vel χειρος πράττειν*, to be more unfortunate. *δικιον πράττειν*. Aristoph. Plut. we are more fortunate. *χειροτέρα εἰς πράττειν*. Id. 341. in good luck. 8. *πράττειν τινα χειρια*, Thucyd. 4. c. 65. to fine any one. *ἰπειδη πάρεγυροις ἵπειττομην*. Aristoph. Ran. When I asked money. *μεσθίς δ, ἵπειν δὲ Πράττει μι*. Aristoph. Nub. 246. Whatever reward you may bargain with me for. *ὑπομεσθή πράσσειν*. Eurip. Med. Her. F. 509. 9. *εκποτικα πράττειν*. Eurip. Suppl. 334. obscure degere. 10. *τα μεγιστη πράττειν*, sometimes signifies, *ad summum fortuna pervenire*, sometimes, *res magnas gerere*. 11. *πατερ ἀγαθα πράττειν*, to be exceedingly fortunate.

12. πολλὰ προστίν, to be officious. 13. προστίν φίλα τιν, to gratify one. ήπια ἴργαστας τι δίσι πακον ὥμας. Demosth. π. στιφ. p. 118. διδόναι δι-
κη, to suffer punishment, i. e. to give satisfaction. δικτι λαβει παρα την, to inflict punishment upon any one, i. e. to obtain satisfaction. λιστίμος δικη, lapidatio. Eurip. Heracl. 60. χαριν διδοναι, to do a favour. χαριν ἀνταδίδο-
ναι, to requite a favour. λίγιν πακον την, to speak ill of one. εἰ δ ὥμας πα-
κον λεύ. Eurip. Alcest. 720. λίγουν ἀνι πακον τηράνουν. Eurip. Med.
458. πακον τα ἀπίστα λίγαμιν ἀλλάλουν. Demosth. πιφ στιφ. 113. την
πακον φρονιν, to think ill of one. εὐκ ἀν δυναίμην ει πακον φρονιν ποτε,
Eurip. Med. 465.

RULE II. Verbs of *accusing, condemning, ac-
quitting, freeing, estimating or valuing*, take after
them the Accusative of the person with the Ge-
nitive of the thing.

The accuser blames Socrates

οὗτος Σωκρατης δι παρηγορος αι-
τιαμαι. Xen. Mem.

But you, goddess, having
come freed him from *his*
bonds

ἀλλα σι δι γε ἴσχουμαι, ² α θεα,
ιπολιουμαι ¹ α δεσμος. Hom.

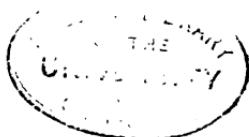
For such are the exalted
ideas I have entertained
of you and myself.

οὗτως διγια και σι δι καλος ¹ παρ
και ιμαυτου ² αξιω. p. Xen.
Cyr.

But if the property be esti-
mated at more money.

ἰαν δι πολις η ούσια ἀνοι-
μων p. πειμ χρημα. ¹ Dem.
π. στιφ.

RULE III. Verbs of *asking and teaching, giv-
ing and taking away, benefiting and injuring,
clothing and unclothing, concealing, hindering
and persuading*, and some Verbs of *accusing*,
govern *two accusatives*, the one of the person, the



other of the thing ; as, *ην τις εἰρηται με τούτομα.*
Lucian. *If any one should ask me my name.*

Whether did I ask any thing *ποιητον αἰτεω τις συ* ; Xen.
of you ? *Anab.*

They teach the young men *διδασκω δε δ παις και σωργων-*
also modesty. *η. Xen. Cyr.*

He did much good to the *πολυς ἀγαθος πλ η πολις πονεω¹*
city. *Isocr.*

As he did not persuade the *ως οὐτος οὐ πείθω οι Φωκαιεσσε.*
Phocians to this. *Hesiod.*

It is in the power of the E-
phori to treat their king *έξεστι ο Εφοροι δ βασιλευς δραω*
thus. *1 α οὐτος. Thucyd.*

Do not conceal from me *μητοι έγω κρυπτω ^{ει} 1 α οὐτος*
what I am going to suffer. *όσπερ μελλω πασχω² α Αε-*
chyl. Prom.

You have deprived hoary fa-
thers of their noble sons. *πολιος τ' αφαιρέω² α μι πατηρ*
εύγενης τέκνων. Eurip. (Iamb.
Trim.)

RULE IV. The Accusative Case in general
after *Passive* and *Substantive Verbs*, or when any
related circumstance is introduced, is governed by
the præposition *κατα* understood.

I am distracted in my fearful *σκτενω ^ρ πατηρ φοβερος φεγων. Soph.*
mind. *CEd. Tyr.*

They are unfortunate both *το πλ τ' ἐνδον ειμι, το τε θυραζε*
at home and abroad. *δυστυχης. Eurip. Orest.*

And strikes me on the mid-
dle of my liver. *και έγω τυπτω μεσος ηπαρ. Anacr.*

Having my hand armed with ὅπλος ^ω P. pass. δε χειρ ὅδε φρεγγον.
this sword. νον. Eurip. Phœniss.

Having his shoulders enve- νεφελη εἰλυμι ἀμος. Hom.
loped in a cloud.

RULE V. Verbs signifying *distance* or *space*
take after them an Accusative.

He is not far off, but near ὁδον μαχρος (ὁδος) ἀπεστι, πλε-
you. σιον δε συ. Eurip. Phœniss.

Ephesus is distant from Sar- Ἐφεσος ἀπεχω ἀπο Σαρδησ τρεις
des three days journey. ἡμεραις ὁδος. Xen. Anab.

The two lines were four τετταρα σταδιον ἀπεχω ἡ φα-
stadia distant from each λαγχης ἀπ' ἀλληλων. Id.

And if now when the battle πας ει νυν τρεις ἡμεραις ὁδος ἀπο
was fought three days ἡ Αττικη ἡ μαχης γινομαι
journey from Attica such παρα τοδουτος κινδυνος και
danger and alarm sur- φοβος πειστητης ^{2a} ἡ πολις.
rounded the state. Dem. π. στεφ.

IV. Of the Infinitive.

RULE I. The Infinitive Mode is governed by
Verbs, Participles, and Adjectives.

Frightful to behold. δεινος ειδει ^{2a} Theocr.

Whoever desires to live let οστις ζωει επιθυμει, πιεσομει νι-
him try to conquer. κω. Xen. Anab.

When the boys seemed to be επιδειν δοκει ^{1a} ixaneος ειναι ο
fit to learn something. παις μαθαινει ει Xen. Mem.

Do not hasten to be rich rather than to appear to be good. μη σπειδω μιλλων πλούτων μαλλων χρηστος δοκεω είναι. Isoct.

OBSERV. The infinitive is often used elliptically, especially by the poets, ὥρα, σκέψαι, φύλασσον, βλεπε, σκοπεῖ, δος, θελει, χελευ or εὐχομαι being understood to govern it: as, αὐτος ἐν πρωτοι μαχεσθαι, supple, ἤρα or ἵθελε. Hom. Do thou fight among the foremost.

Take charge of them two for me. η ἔγω μελομαι (εὐχομαι). Soph. Ed. Tyr.

(I exhort you) always to excel and be superior to others. αἰνι ἀριστιων και ὑπεροχος ἐμεναι ἀλλος. Hom.

(See) that you do not admit sleep upon your languid eyes. μηδὲ ὑπνος μαλαχος ἐπ' ὄμματα προσδεχομαι.^{1a} Pythag.

RULE II. The Infinitive Mode has an Accusative before it, and this may be an Infinitive with the Accusative of the Article.

It is the fate of royalty, said he, when conferring favours to be defamed. βασιλικος, φημι, είμι εὐ πονων παχως ἀκονα. Plut.

For, in the first place, I think that the being in good health is a blessing, and the being in ill health an evil. πρωτον μεν γαρ αὐτος το ὑγιανω ἀγαθος είναι νομίζω, το δε νοσω, κακος. Xen. Mem.

OBSERV. When a person *speaks of himself*, or when the nominative to the verb and the pronoun or adjective pre-

ceding or succeeding the infinitive respect the same object, the *accusative* of the personal pronoun is not used before the infinitive. If an adjective, participle or pronoun (*αὐτός* commonly) is employed when one speaks of himself particularly, it is generally in the nominative: But when he speaks of another, the *accusative* is most commonly placed before it: thus, *αἰεὶ γαρ δὴ σίνας καλλιστος τε καὶ μεγιστος*. Plato Alcib. 1. For you think indeed that *you* are very handsome and very great. He said that he (*i. e.* another person) insulted the state. *καταρρογενίν αὐτὸν ἐφη τῆς πολεως*. Æschines adv. Ctes.

Do you imagine having de-
luded us to escape un-
punished?

I omit that *I myself* was fre-
quently crowned.

Do you say that you are able
to make a rhetorician if
any one will learn from
you?

He said that neither he him-
self will do it.

Do you think that you *your-
self* could speak if it were
necessary and the senate
chose you?

μῶν ἀξιος φενακιζω^{1 a} ἔγω ἀ-
παλλασσω^{a 2 pass} ἀξιοιος;

Arist. Plut.

παραλειπω καὶ πολλαχις αὐτος
στεφανόω^{p pass} Dem. π. στεφ.
ἐπιτορκος φημι ποιεω αιος τ' είναι
καὶ τις βουλομαι^{su} παρος συ ε
μανθανω; Plato Gorg.

οὐκ φημι^{2 a} οὐτ' αὐτος ποιεω^{1 a}
οὐτος. Thucyd.

ἡ αἱματι αιοστ' ἀν είμι αὐτος
ἐπω^{2 a} εὶ δειορ καὶ αἰγαμου^{2 a}
συ η βουλη; Plato Menex.

RULE III. The Infinitive Mode of Substan-
tiye and Neuter Verbs has commonly the same
Case after it as before it: as, ἐπειδη καὶ συ φης σίνας
θεος. Aristoph. Ran. *Since you say that you are
a god.*

Do you think Phidias a bad artist? Φειδίας ολομας κακος είναι δημιουργος; Plato Hipp. Maj.

Does not such a person seem to you to be a disagreeable friend? οὐ δεκεω σον και ούτος χαλεπος φιλος είναι; Xen. Mem.

Are we all in reality become rich? θητως γαρ ἔστι πλουσιος ἀντις θητεις ^δ είναι; Aristoph. Pl.

OBSERV. This rule admits of exceptions, particularly after impersonal verbs, when the adjective, pronoun, or participle, preceding or coming after the infinitive, does not agree with the substantive or pronoun governed by the impersonal or other verbs, but is put in the accusative: as, ἔξειναι γαρ αὐτοις ιεναι, πραξαντας τα βελτιω τουτων. Xen. Mem. For they may go and do something better than these. οὐδεις δε δήσει ἀρης ἀλκηης γενέοθαι. Il. σ. 100.

If it will be enough for you to become the supreme ruler of the Athenian state. εἰ εἴσαρκεω σον τυραννος γινομαι ^{2a} ή Ἀθηναων πόλει. Plato Alcib. 2.

I determined having gone to those called philosophers. ἐδοξεις ἐγω ἐλθων παρα οι ^{2c} καλεω ούτοι φιλοσοφος. Lucian.

For it was not Cyrus' way, (when) he had, not to give. οὐ γάρ είμι προς ο Κυρος γροποεις ^{2b} έχων μη ἀποδιδωμι. Xen. Cyr.

If the most skilful were allowed to go united against the unskilful. ει εἴσοτι ^{3m} οι κρατιστοι συντιθεμαι ^{2a} ἐπι οι χειρων ^{2c} ιημι. Xen. Mem.

RULE IV. Instead of the Infinitive, preceded by the *Accusative*, the *Indicative*, *Subjunctive* or *Optative*, preceded by *ότι* or *ως*, is frequently used:

thus, γνωθι ὅτι ἔγω ἀληθη λεγω. Soph. ΟEd. Tyr.
Know that I speak the truth.

They said that Cyrus was οὐτος λεγω ὅτι Κυρος μεν Θησο-
 dead. κα. ^{sc} Xen. Anab.

And having gone to ask Cy- έλθων ^{sc} δε Κυρος αἰτεω πλοιου ὡς
 rus for ships that they διποιησω. ^{sc} Xen. Anab.
 might sail away.

And no one ever shall say οὐτοι εἴρεω οὐδεις ὡς ἔγω,—
 that I,—having betrayed προδιδωμι ^{2 2} οι Ἐλληνες, η
 the Greeks, preferred the οι βαρβαροι φιλια αἰρεομαι. ^{2 2}
 friendship of the barba- Id.
 rians.

OBSERV. ὡς is sometimes construed with the participle (commonly the future) in different cases instead of the indicative; as, ὡς οὐκ ὑπειχων οὐδε πιστευσων λεγεις; Soph. ΟEdip. Tyr. *Do you say that you will not yield or obey?* ιχεπλει
 ὡς πολεμήσων. Xen. Anab.

You announce, as it appears, ἀγγειλνω¹ ^{sc} ὡς εἰκω, ^{P ml} ὡς Θησο-
 that he is dead. κα. ^{sc} P Pa Soph. Elect.

Be thus assured that I will οὐτω γινωσκω ^P ^{sc} ὡς οὐδε πανο-
 not give over. μαι ^{1 2} ἔγω. ^{sc} Lucian.

Let none of you say that I οὐτος
 will command this army. η στρατηγεω ἔγω ^{sc} οὐτος
 Xen. Anab.

And he (usually) prayed to οὐχομαι ^{im} δε πρός οι Θεοι
 the gods to give him sim- δικλας τδ ἀγαθος ^P διδομαι,
 plly what was good, as the οι οι Θεοι ^{sc} παλλοντα εἰδειω, ^P
 gods know best what is διποιος ^P ἀγαθος ειμι. Xen.
 good. Mem.

RULE V. The Infinitive with the Article, and sometimes without it, is often used instead of a Noun: thus, *τοῦ φιλοσοφεῖν οὐδεν ἥδιον*, for *τῆς φιλοσοφίας, nothing is more pleasant than philosophy.* *τοῦ φρονεῖν, sapientia*: *τοῦ φρονεῖν, sapientiae*: *πρὸς τοῦ φρονεῖν, ad sapientiam*; *ἐν τῷ φρονεῖν, in sapientia*.

Don't you think that to die *οὐκ ἐναντίος μεγ φῆμι το ζω, το*
is the opposite to live? *τεθνῆμι εἰσι*; Plato Phæd.
i. e. that death is opposite
to life.

Since you are accustomed to *ἴπειδη καὶ εἴσθια χρόματι τὸ*
make use of questions and *ἴρωτάω καὶ ἀποχρίνοματι. Pla-*
answers. *το.*

He will free me from death. *ἔνω μὲ μη θησκω. ἡ Eurip.*
Orest.

The pleasantest life *consists* *ἐν ὁ φρονέω ἥδὺς βίος. Soph.*
in being wise.

For all things are subservient *άπας το πλουτεω γὰρ εἰμι ὑπη-*
to riches. *κοος. Aristoph. Plut.*

RULE VI. - The Greeks use the Infinitive Mode, generally with the Article, governed either by a præposition expressed or understood, or by some other word in the sentence, in the same manner as the Latins their Gerunds and Supines: thus, *ἐπισταμένος πολεμιζεῖν. Hom. Skil-*
led in the art of war (peritus bellandi).

In learning. (*In discendo.*) ίν το μακθανω.^{2 a} Soph.
 To others you were going
 to leave (*relicturus eras*) ἀλλοι δομος λειπω^{1 f} μελλω ὁρ-
 this deserted house to be φανος διαρκω^{1 a}. Eurip.
 plundered. (*diripiendam*). Alcest.

Worthy to be chosen (*dig-
 nus electu*). ἀξιος χωρονεω. Æsop.

For he was stern to behold και γαρ ὅρω στυγνος ἦστι. Xen.
 (*tetricus erat visu*). Anab.

OBSERV. 1. Participles are likewise used in a similar manner, and agree with the nominative to the verb in gender, number and case; thus, *αισθατη πολεμῶν μειονα ταῦτα τελειων*. Xen. Anab. He preferred to diminish them in waging war.

By dying I shall afford laugh- Σημοκω^{2 a f} τιθημι ο ἔμος ἐχθρος
 ter to my enemies. γελως. Eurip. Med.

But by what action he might ἀλλα τι ἀν συ ποιεω^{1 a} χαριζο-
 gratify you. μαι^{op} 1 a Xen. Cyr.

OBSERV. 2. The following construction of the infinitive with the article, governed frequently by a præposition, a noun or a verb, either with or without certain cases of a substantive, adjective or pronoun, between the article and it, deserves particular attention: thus, *ὅποι φιλοτιμως δ' ἐχοιεν προς τὸ ἀγαθὸ φαντόαι, τοῖς πιθεσαι αὐτοις ἡδον εἰν τοῦ ἀπιθετ.* Xen. Cyr. *And when they are ambitious to appear brave men, and to obey is more agreeable to them than to disobey.* In this example, the article before *φαντόαι* is governed in the accusative by the præposition *προς*, and *ἀγαθοί* is in the nominative case, as related to the nominative of *ἐχοιεν*.

This he did from being se- οὐρος δε ποιεω ἵν τὸ χαλεπος εί-
 vere. ναι. Xen. Anab.

With our drinking sleep our cares.

σὺ το πνω ἡμεῖς ἀε τὸν η μερμη. Anacr.

If all should die that partakes of life.

εἰ ἀποθνήσκω ὡρ μεν πας πλι δεον το ζωα μεταλαμβανα. 2 ει ορ Plato Phædo.

That it was evident that nothing was more useful than to associate with Socrates.

φανερος είναι ὅτι ούδεις ὀφελίμιος εστι το Σωκρατης συναμι. Xen. Anab.

And while we live we shall thus, it appears, be nearest to know-
est to know, i. e. we shall approach nearest to know-
ledge.

καὶ εἰν (χρονος) δε αν ζωα, μι ού-
τως, ως είκω π μι ἐγγυτατω
είμι το είδημι. Plato Phædo.

For all other men before events commonly make use of deliberation.

οι μεν γαρ ἀλλος πας ἀνθρωπος προ τα πραγματα εἴθω π μι
χρεομαι το βουλευομαι. De-
mosth.

RULE VII. Verbal Adjectives in *τεος* are frequently used by the Greeks when any necessity is implied, in the same way as the Future Participles Passive and Gerunds in Latin, and govern the *Dative* of the *Agent* with the *Cases* of their own Verbs : thus, ὑμιν ταυτα προκατεον. Demosth. *Haec facienda sunt vobis. You must do these things.*

That Clearchus was not to be disobeyed.

ως οὐκ ἀποτελοι εστι ορ Κλαρχος.
Xen. Anab.

Every thing of rulers (i. e. Rulers) must be obeyed.

ο κρατιω εστι πας πλι ἀκονοτεος.
Soph. Elect.

I think indeed that all must be done by us.

ημιν δε γ' οιμας πας ποιητεος.
Xen. Anab.

And not to be by any means *καὶ οὐ τοι γυνη οὐδαμῶς ἡσση-*
 worshisted by a woman. *τεοςⁿ Η Soph.*

And if you think that you *εἰτε ἀπὸ βοσκημα εἰδομαι δεῖ*
 ought to be enriched by *πλουτίζω, το βοσκημα ἐπιμε-*
 cattle, you must bestow *λητιος. Xen. Mem.*
 care upon cattle.

IX. OF PARTICIPLES.

RULE I. Participles govern the Cases of their own Verbs.

For I remember once to have *μναομαι γαρ ἀκουω¹ ε ποτε συ.*
 heard you. *Hom.*

Those inimical to the tran-
 quillity of the state having *κατειδω² ε δ' αὐτος οι η πολις*
 observed him. *προσπολεμεω ἡσυχια. Aesch.*
adv. Ctes.

To whomsoever he gave out *δοτις δε φημι ορ φιλος ειμι, αὐτος*
 that he was a friend, he *ἐνδηλος ιστι ἐπιβουλευω. Xen.*
 was evidently plotting a- *Anab.*
 gainst him.

RULE II. Participles are often elegantly preceded by the Verbs *είμι, γίνομαι, ὑπάρχω, ἔχω, τυγ-*
χάνω, φθάνω, λανθάνω, θήκω, χαίρω, and the poetic
Verbs κύω, τελέθω, πέλω, and πέλομαι, to express
what in Latin would be rendered by some Tense
of a single Verb: thus, οὐ σιωπησας ἔσαι; for οὐ
σιωπησεις; Won't you be silent? Soph. ΟEdip.
Tyr.

If my mother did not live. εἰ μη κυρω ζαω ἢ τικτω. ^{pe 2 2}
Soph. ΟΕδ. Tyr.

Before I wet the tip of my οὐ φθανω βρεχω^{1 2} ἀκρος το χει-
lips. λος. Lucian.

His corruption and bribery οὐκω διαφθειρω ^{ρ pe} και πτηρα-
escaped me. κω ^ρ ιαυτου λανθασαι^{im} De-
mooth.

That you may not conceal οἴτως μη λανθασω^{2 2} σταυρον ἀγ-
from yourself that you are νων. Xen. Mem.

ignorant.

RULE III. The Participle is used instead of the Infinitive after Verbs signifying to *go* or *proceed*, to *send*, to *persevere*, to *desist*, to *perceive*, to *appear*, to *find*, &c. and such as signify an *affection* or *emotion of the mind*: thus, δευρ' ιτε πευσομενοι τα νεατερα. Aristoph. Av. *Come hither to learn the news.*

Go rejoicing. χαιρω πορευομαι. Eur. Med.

He appeared to surpass all πας ο ἡλιξ διαφερω φανω. Xen.

his contemporaries. Cyr.

Though I should never cease ηι μιδεποτε πανω ^{ει 1 a} θεαμαι.

looking at her. Xen. Cyr.

They continue to maintain η ειρηνη ἀγω διατελεω. Isocr.

the peace.

He ceases being thirsty, *i. e.* διψα πανω. Xen. Cyr.

he is no longer thirsty.

I, my friends, am glad at the ιγω, ὡ ἀπηρ, ηδω μεν ιπο ιμεις ^ε
honour conferred upon me τιμω. Xen. Anab.

by you.

OBSERV. The participle in general is frequently used instead of the *infinitive*, and sometimes even instead of *adverbs*: thus, *πεμψώ ταχυπατα*. Soph. *Œdip. Tyr.* I will send, having made haste (quickly). *ἀλλ' ἀνυστας τρέχει*.

No one said that he knew. οὐδεις εἰδεω^ρ λεγω. Soph. *Œd. Tyr.*

Be assured that you have *τοσσυτος ἀκοντα*¹ *ἰσημι*. Eur. heard such things. *Orest.*

They say *falsely* that you are the descendant of *Ægis-* *ψευδομαι δε συ φημι Ζευς γονος*
bearing Jove. *Αἰγυιοχος* *Ιον είμι*. Hom.

RULE IV. The participle is used after the Adjectives *φανερος*, *δηλος*, and their compounds, *ἀφανης*, *ἐπιφανης*, &c. ; and the Adjective is commonly rendered in English by its adverb: as, *δηλος ήν ἐπιθυμῶν μεν πλοουτου ἰσχυρως*. Xen. *Anab.* *He was evidently very desirous of riches.*

He was evidently endeavouring to surpass. *φανερος δ' ἴστι νικων πειραομαι*. Xen. *Anab.*

It was evident to all that they would be obliged to fly to us. *φανερος* ^{pl} *πας ἴστι ἀναγκαζω*¹ *καταφευγω ἐφ' ἡμεις*. Dem. *π. στρ.*

And the agents also of the gods you will find to be invisible. *και οι ἀντηρετης δε οι θεοι εὑρισκω* *ἀφανης είμι*. Xen. *Mem.*

Those about Arisæus were evidently giving less attention to the Greeks. *ἀδηλος ἴστι οι περι ο 'Αρισαος*
ηττον οι 'Ελληνες προσεχω ο *νους*. Xen. *Anab.*

RULE V. The Participle, with the Article preceding it, is frequently used instead of the *indicative* with the *relative* : as, *τις ἦν ποτε ὁ τουσδε λέξας τους λογους ὑμιν, γυναι*; Soph. *Edip. Tyr.* *Who was it, pray, that gave such information to you, lady?*

For I am he who saves you. *ἴγε γαρ εἰμι ὁ καὶ ὑμεῖς αὐτος*^τ *σωζω*. Xen. Mem.

He that was purified from the murder (as to the murderer). *αὐτος δὴ ὁ καθαρω¹ ὁ φονος.* Herod.

What man was it that dared such a thing? *τις ἀνηρ εἰστι ὁ τολμω¹ α*^τ *οδε;* ^{πλ} Soph. *Antig.*

And he who arranges and supports the whole world, in whom are all things excellent and good. *καὶ ὁ ὁ ἄλος κοσμος συνταστω τε καὶ συνεχω, ἐν ὃς πᾶς καλος καὶ ἀγαθος εἰμι.* Xen. Mem.

RULE VI. A Substantive with a Participle, whose case depends upon no other word, is most frequently put in the *Genitive absolute* : as, *οὐδενος καλυποντος*. Xen. *Anab.* *No one hindering.*

The enemy being encamped under the very walls. *ἰχθυος ὥντις αὐτος τειχος^α καθη-*
μαι. Eurip. *Phœniss.*

Now think that your children are no more. *ώς οὐκ εἰτ' ἀν σος τεκνοι φροντιζω*
δη. Eurip. *Med.*

And the Syracusans and their allies having been *καὶ ηκαν¹ οι Συρακουσιοι καὶ*
οι συμμαχοι, καὶ νεκρος ὑπο-

vanquished, and having σπουδος ἀναιρεομαι.^{2a} Thu-
carried off their dead un-
der a truce. cyd.

RULE VII. Participles, as they denote qualities in action, may, with the Article most commonly prefixed, be substituted for the names of agents: as, προς τοι ἔχοντα ὁ φθονος ἔσπει. Soph. *Envy creeps to the person possessing, i. e. to the possessor.*

Seeking the advantage of the το ὁ προδιδων συμφερον ζητεω.
traitor. Dem. π. στεφ.

And to which part of the re- και εις τι (μερος) ὁ ἀπιθεω;
pugnant? Plato Crit.

Your son shall slay you. ἀποκτεινω σου ὁ φυμι.^{2a} Eurip.
Phœniss.

X. OF ADVERBS.

RULE I. Adverbs are joined to Substantives, Adjectives, Verbs, Participles and other Adverbs: as, πολυγε ήττον, multo minus, *far less.* Xen.

And from this *period* many και πολυ πολυς ἡν τοντου αὐτος
more men courted him. Θεραπειω ἀνθρωπος. Xen.
Cyr.

And it was said that he was ἀρχω δ' ὑπο ἀλλοις οὐ μαλα i-
not very willing to be go- θελω λεγομαι. Xen. Anab.
verned by others.

They fly in swarms upon the βοτρυδον δε πετομαι ἐπ' ἀνθος ^a
vernal flowers. σιαρνος. Hom.

RULE II. Adverbs govern the same case as the Adjectives, Verbs, &c. whence they are derived : as, ἀξιως λογου ; *worthy of estimation.*

And I am honoured most of τιμων δε μαλιστα πας. Xen.
all. Mem.

Sufficiently for me. επαρκουντως δε εγω. Soph. E-
lect.

RULE III. Adverbs of *time*, *place*, *quantity*, *order*, *exception*, and the like, govern the Genitive.

You are now at that period ἵντανθα ἡδη εἰμὶ η ἡλικια.
of life.

Where are we ? οὐ γῆ εἰμὶ ;

RULE IV. *νη* and *μα*, used in *adjuration* or *swearing by*, govern the Accusative : as, και νη Δια, yes by Jove. Xen.

I swear by this sceptre. και μα οδε σκηπτρον. Hom.
No, I swear by those of οὐ, μα οι ἐν Μαραθων τροχινδυ-
your ancestors who expos- νεω¹² οι προγονοι. Dem. π.
ed themselves to danger στεφ.
at Marathon.

RULE V. Two or more negatives commonly strengthen the negation : as, ἐπει οὐδε μεν οὐδε
ἴοικεν. Hom. *Since it is not at all becoming.*

Nor did any one at all of the Greeks suffer any injury in this battle.

That is, not only not to pre-judge any thing.

οὐδεὶς ἀλλος οὐδεὶς οἱ Ἑλλῆνες ἐν οὐτος ἡ μαχη πασχω^{2a} οὐδεὶς οὐδεῖν. Xen. Anab.
τουτο δὲ ἔστι, οὐ μονον το μη προκαταγνωσκω^ρ μηδεν. Dem.
π. στρ.

OBSERV. If a verb come between the two negatives they form an affirmative: thus, οὐ δυναμαι μη μεμνησαι αὐτου. Xen. I cannot but remember him.

It is impossible not to be.

ἴστι μεν ἀδυνατος μη οὐκ είναι.
Xen. de Venat.

He certainly will attack us.

οὐκ ἔστιν ὅπως οὐκ ἐπιτίθημι ^{1 f mi} ήμεις. Xen. Anab.

You cannot but be a generous man.

οὐκ εἰμι ὅπως οὐκ εἰ σο γενναδας
ἀνηρ. Aristoph.

RULE VI. The question *Whither?* is commonly answered by the Præposition *εἰς* or *προς* with the *Accusative* ;—*Where?* by *ἐν* expressed or understood with the *Dative* ;—*Whence?* by *ἐκ* or *ἀπό* with the *Genitive* ;—and *By* or *Through what place?* by *δια* with the *Genitive*.

Cyrus having thus gone to the Persians.

οἱ μεν δη Κύρος οὐτως ἀπερχομαι^{2a} εἰς Περσαι. Xen. Cyr.

When Mandane was preparing to return again to her husband.

ἐπειδὴ δε ἡ Μανδανη παρασκευαζομαι ὡς ἀπειμι ^{1a 2a} παλιν προς ὁ ἀνηρ. Id.

At Mycene, not here, invoke the gods.

Μυκηναι, μη ἐνθαδ, ἀνακαλεω θεος. Eurip. Phoeniss.

But after there came to him twenty ships from Syra-

επει δὲ ἐρχομαι^{2a} αὐτος ἡ τε ἐκ Συρακουσαι ναυς εἰκοσιν, ἐρχο-

cuse, and others also from Ionia.

Thence he marches through έπειτα δέ εξελαύνω δια η Συρία,
Syria, and arrives at the και ἀφίκνομαι προς ὁ Ἀράξης
river Araxea. ποταμος. Xen. Anab.

There are eighteen Præpositions, properly so called, in the Greek language: Of these, *Four* govern the *Genitive* only, viz. Ἐγγί, Ἀπό, Ἐν, or Ἐξ, Πρό: *Two* the *Dative* only, viz. Ἐπι and Συν: *Two* the *Accusative*, viz. Εἰς and Ἀνά: *Four* the *Genitive* and *Accusative*, viz. Δια, Κατά, Μετά and Τρέπει: and the other *Six* the *Genitive*, *Dative* and *Accusative*, viz. Ἀμφί, Περί, Ἐπί, Πρός, Παρά and Τρό.

I. Of such Präpositions as govern the *Genitive* only.

$\cdot A_{\mu\tau}\}.$

'Avr' sometimes denotes, 1st, *Opposition*, from a hostile body coming *in front* of another; 2d, *Comparison*, because objects were frequently brought forward *in front* of each other for the purpose of being *compared*; 3d, *Preference*, the act consequent upon *comparison*; and 4th, *Substitution*. This last is the most general, and has been derived from the practice of exchanging commodities by way of barter,

in which one object was placed *before* another to ascertain their respective values ; and hence, when the exchange was agreed upon, the one was *substituted* for the other. The following examples will illustrate these observations :

Hector made head *against* 'Ενρω^δ ὁ ἄρι^τ Αἴας τίμι³ αἱ μί¹ (in front of) the illustrious κυδαλμιος. Hom. Il.

Ajax.

That an honourable death is αἰρετος, ιστι ὁ καλος θανατος preferable *compared with* ἄρι^τ ἡ αἰσχρος βιος. Xen. de a base life. rep. Laced.

I would prefer freedom be- η ἐλευθερια αἰρετω² αἱ μί¹ ἀν ἄρι^τ ἀ- fore all that I have. ἐχω τας. Xen. Anab.

Από.

The most common application of this preposition is to *space* or *corporeal objects*, denoting the *beginning* or *origin* of one thing *from* another ; hence it was easily transferred to signify the “ commencement of one period of time *from* another :” because, in all representations of this nature, mankind affix to the progress of time a material image founded on the extension of space, to aid their conceptions. It also, in common with most of the other præpositions, denotes *modes of action* directed *from*.

1. They departed *from* (ori- ἀπο η Μιλητος ἀνοιημι.² a Thu- gin of their departure) cyd.

Miletus.

To appoint magistrates *from* ἀρχαν ἀπο κυαμος καθισταμα. the bean (origin of their Xen. Mem. election).

2. *From* the naval engage- ἀπο η ναυμαχια μεχρι η εν η τη- ment (origin of the mea- σος μαχη. Thucyd. surement of the time) un- til the battle in the island.

To turn the ships *at* one signal (the *commencement* of the turning). ἀπὸ σημείου εἰς ἀποτροφὰ ἡ ναυς. Id.

'Ex or 'Eξ.

The original application of this preposition was, like the rest; 1. to *place* and *situation*, denoting that one object is *out from* another: thus, *ἐκ τῶν πολυτῶν ἐκλέγεσθαι τοὺς ισχυρότατους*. 2. By the same kind of transition as was remarked of ἀπό, to *time*. We find it also applied to the materials of which a thing is made, denoting that one thing is taken *out of* another thing. In several instances it is used synonymously with ἀπό, regard being had, not to the primary relation the objects bore to each other, but to their situation after the *departure from*, or the coming of the one *out from* the other.

Out of the adults.

And Ajax *from* Salamis brought twelve ships.

Of bees always issuing in succession *out of* the hollow rock.

2. *From* this period Astyages sent for his daughter.

After dinner (period *from*) he led forward the army.

3. Stones *of* (out of) which they make statues.

ἐκ οἱ τέλειος ἀνηρ. Xen. Cyr.

Αιας δὲ ἐκ Σαλαμῖς ἀγω δυοκαὶ δεκα ναυς. Hom. Il.

μελισση οὐλοὶ πετρη ἡ γλαφυρὸς αἰει νεον ἐσχομεναι. οὐλοὶ Hom.

ἐκ δε οὗτος ὁ χρόνος μεταπεμπόμαι Ἀστυάγης ἡ ἑαυτοῦ θυγατηρ. Xen. Cyr.

ἴξ ἀριστον προαγω το στρατευμα. Xen. Hist. Gr.

λιθος εἰς ὁσ το ἀγαλμα ποιεω. Theoph.

Πρό.

This præposition must have been originally applied to objects *before* others, in the point of situation or in the order of succession; thus, *πρό δὲ ἀρχῆς κινούσιντων*. Il. ψ. 115. And then mules went *before* them. *οὗτοι δὲ πρὸ τοῦ βασιλέως τεταγμένοι ἤσαν*. Xen. Anab. I. All its other significations respecting *time*, *defence* or *protection*, and *preference*, may easily be referred to its primary meaning. See Moor, El. Ling. Gr. P. II. p. 40.

1. They sailed to Eleus first, *καταπλεω^{1 a} ἵνα Ἐλευς πρωτον,*
an island *before* Miletus. *ἡ πρὸ Μιλήσιος νησος.* Thucyd.

They publicly buried Brasidas in the town, *before* the present forum. *οἱ Βρασιδᾶς—δημοσίᾳ θαυμα^{1 a} ἵνα ἡ πόλις πρὸ ἡ νῦν ἀγορα ὡν.* Id.

Always leading out the Syracusans *before* the fortifications. *ἴξαγω ἀει πρὸ τὸ τειχισμα οἱ Συρακουσιοι.* Id.

2. I shew that even *before* me (i. e. *the time before me*), the state entertained this sentiment. *δεικνυμ ὅτε καὶ πρὸ ἦγω αὐτος ἔχω^{1 m} το φρονμα ἡ πόλις.* Dem. π. στρφ.

3. These I constructed *for* the defence of Attica (placed *before* so as to protect). *ταῦτα προσαλλω^{2 a mi} ἔγω πρὸ η Ἀττικη (χωρα).* Dem. π. στρφ.

4. I would prefer *before* much wealth. (I would *place before* and so give the preference). *πρὸ πολιος ἀν χρηματα τι μω.^{1 a mi}* Isocr.

II. Of such Præpositions as govern the *Dative* only, viz. 'Εν and Συν.

'Εν.

The natural and common application of *in* is, 1st, to *place*, denoting that *something is within a limited space*; 2d, to *time*. All its other more remote significations may, without difficulty, be traced to its primary meaning.

1. For the issue of it was *in* the deity (the deity the recipient), not in me.

ἐν γαρ ὁ θεος το οὐρανος τελος ἔστι,
οὐκ ἐν ἐγω. Dem. π. στεφ.

Nor did they ever injure the fruit *in* fertile populous Phthia.

οὐδε ποτ' ἐν Φθιη ἔριωλας βα-
τιανειρος χαρπος δηλεω¹ α μι
Hom.

Whatever wisdom there is among (*in*) men.

οσαπειρ ἔστι ἐν ἀνθρωπος σοφος.²
Aristoph. Nub.

2. *In* a short time.

ἐν δλιγος χρονος. Isocr.

In five days you assisted them, *i. e.* the period *contained within* five days.

ἐν πεντε ἡμερα βοηθω¹ α αὐτος
Æsch. adv. Ctes.

Συν, Atticè Ξυν.

The Latin præposition *cum*, and the Greek præposition Συν or Ξυν, originally κονν, appear to me to be the same, the Romans having omitted the aspirate, while the Greeks changed it into *ς*, as was not unusual, and either joined it with the preceding consonant, which seems to have been the original form of the præposition, and no peculiarity of the Attic dialect, or omitted the *ς*, and pronounced it ον.

Συν denotes *something joined, put together, or connected with some other thing.*

1. And advantage with a καὶ περδός γε τῷ ποχδῷ βέβηται
little trouble, i. e. trouble Χρ. Eurip. Hippol.
joined, connected.

It shall be my care with the Τίνω μελεῖ σὺν οἱ θεοί. Xen.
gods, i. e. the assistance of Στρ. Κύρ.

the gods joined.

He left this only to them καταλείπει² τοιχόν μονον αὐτοῖς
to fight with a sword and τοιχόν μαχαίρα, καὶ γέρρον,
shield and corslet. καὶ θερόν² μαχαίραν. Xen.
Cyr.

2. He went away in time of σὺν τῷ δικτυῳ ἀποχώρησε²
supper (supper connected
with his departure.)

III. Of such Præpositions as govern the *Accusative*, viz. Εἰς and Ἐν.

Εἰς or Ἐν.

Εἰς seems to denote the motion or direction of a body as as
to come close to, or to enter into another body: And this idea
seems necessary from its governing the *accusative* of the lat-
ter object. Its primary signification refers to *place*; its se-
condary to *time*; and it also refers to the *final cause* of any
action.

1. Having revolted to the ἀριστημι² εἰς Μυσίαν Xen.
Mysians. Αναβ.

And he divided (the Greeks) καὶ διέσπειρε¹ εἰς μέρες πολυες.
into many parties. Δεμ. Κ. στρφ.

2. To all time coming. εἰς ἀπεις ὁ λοιπός ξερπος. Id.

3. To their acquiring a pru-
dent deportment. εἰς τῷ μανθανών ξερπορεων αὐτοι. ac
Xen. Cyr.

No one blamed them respecting φίλα αὐτοι μεμφομαι.
friendship. Xen. Anab.

Ἄνα.

Ἄνα primarily denotes the *ascent* of a body either *upon* the surface of another, or so as to be *placed* upon. In several instances it requires to be translated by the preposition *through*; but then, *progressive motion up to a certain point* may be generally observed; and this will appear to have been more the aim of the writer in this application of the preposition, than the *medium* through which the motion may be traced, which is commonly expressed by διὰ. In most cases, either a real or fancied idea of tendency *upwards*, may be observed in the use of this preposition by the best writers.

Ἄνα is applied, 1. to place; 2. to time; 3. to numbers taken distributively.

1. To fight both in the plain and *upon* the mountains.

Up the green wood.

και ἐν πεδίοι και ἀνα το δρός μαχομαι. Xen. Ages.

χλωρος δ ἀνα ὥλη. Eurip. Hippol.

Having said this I went (*up*) on board.

ώς ἐπω ἀνα ναυς βημ. Hom.

2. That they see their elders also living moderately *through* the whole day.

ότι και οι πρεσβύτεροι ὤφας ἀνα τας ἡμέρα σωρόγυνως διαγω. Xen. Cyr.

3. When the officers knew this they formed six companies *up* to an hundred men (each).

ἐπει δε ταῦτα γιγνωσκω² δ στρατηγος ποιεω¹ α μι εξ λοχος ἀνα ἐκατον ἀνη. Xen. Anab.

IV. Of such Præpositions as govern two Cases, the *Genitive* and *Accusative*, viz. Διὰ, Κατὰ, Μέτα, Υπὲ.

Διὰ.

Διὰ with the *genitive*, denotes the object *penetrated* or *passed through*, and is equally applied to *matter*, or *space*, or *time*. With the *accusative*, it commonly denotes *the agent through which*, or *through means of which* something is *effected*, brought to a particular *end*, and in this respect it corresponds with the Latin præposition *per*: as, ταῦτα ποιεῖ διὰ τὴν ἐπιμελεῖαν. Plutarch. He does this *through the medium* of care.

1. With the Genitive, *through*.

And wounds him *through* the corslet.

καὶ τιττωσκεῖ διὰ ὁ θωραξ. Xen. Anab.

They marched *through* Armenia.

πορευομένοι διὰ τὴν Ἀρμενίαν. Id.

He lay within the cave stretched *through* among his sheep.

κειμέναι ἐντροφῇ ἀντροῦ ταννοῦ μηδὲ διὰ μηλα. Hom. Od.

Thus then the old men are constituted, having passed *through* all the noble virtues.

οὐτώ μεν δη οἱ γεράσιοι διὰ πας ὁ καλος ἐρχομένος καθιστα- μαι. Xen. Cyr.

2. To deliberate *through* night and day.

σκοτεῖω διὰ νυκτὸς καὶ ἡμέρα. Plato.

But Socrates *through* the whole of his life.

Σωκράτης δε διὰ πας ὁ βιος. Xen. Mem.

2. With the Accusative, *through means of*.

Are they not then happy οὐκον εὐδαιμον δι ἀγαθος ή κτησις; Plato Alcib. 1.

I am become your slave θύεται τοι δια συμφορας ἀργυριδιους δουλος γυμνας, πειρας δια το μη ελουτων ιδεις. Aristoph. Plat.

Lest the Greeks should attempt to fly *through means*, μητης και διε νυξ—Αχιλλος φεγγα δρασαιται. 1 a m Hom.

Κατα.

When *κατα* governs the genitive, the noun governed denotes the *origin* or *subject* of the action or relation: thus, *καρος κατ' Αἰσχινου*, the speech of which *Æschines* is the *subject*; *κατ' Αἰσχινου*, *course* of the speech, *Æschines*; *against* *Æschines*. When it governs the accusative it denotes the *course* of the action, so as to terminate *at* or to *go along* some other object. οἵτε δ αἷμα κατ' οὐρανίου ὄντα ληγει. Hom. Il. 9. 86. and the blood was flowing, *the course of its flow*, the wound inflicted, &c.

1. With the Genitive, *along*, &c.

Which these good souls main- δε τοιος κατα η περης τηγω δ tain *against* their country. Χειρος. Dem. π. σημ. (their country in opposi- tion, hence *against*.)

He immediately digs a hole *σύν* καταβαῖνω με κατα ἡ γῆ
for me *low under* the *κατα*. Aristoph. Plut.
ground.

And many throwing them- *κατα τε κερματος ὁ τολμεὺς* ἐπέτει
selves *down* the precipices. *ιενετος*, Thucyd.

2. And (along) *during* all *καὶ κατα τας ὁ χρονος* σχετο-
future time consider. *μανια*,^{1,2} Dem. adv. Andr.

2. With the Accusative, motion *along* or *down*, &c.

He drives them *along* the *διακανα λαοφρεος κατ' ὁδος*. Hom.
public road. II.

The water ran *along* the *το ἵδωρ κατὰ ἡ ταφρος χωρεων*.
trenches. Xen.

For it struck him grasping *κοπτω*^{1,2} *γαρ αὐτος ἔχω κατὰ*
(it) *on* the breast (*direc-*
tion of the stroke) *near*
the neck. *στηθος παρα διερηγη*,^{3,4} Hom.

I have been wandering *dur-* *ἀστεληνος κατα νυξ πλακων*,⁵ pass.
ing the moonless night. Anacr.

Mera.

Mera, with the genitive, signifies *with, sharing with*. With
the accusative, *after*.

Mera, with the Poets, governs the *Dative* in the sense of
among, between, corresponding with the Latin *medius*.

1. With the Genitive, *with*.

They were going to expose *μετα πολυς τε καὶ ἀγαθος* ξυρ-

themselves *with* many
brave allies (allies, *com-
panions, mates.*) *μαχος μελλω κινδυνων.* ¹⁴
Thucyd.

With much thanks this would
have been willingly given
to the state. *μετα πολυς χαρις των αν ασ-
μενως διδωμι* ¹⁵ *η πολις.* Dem.
π. στεφ.

*They do not lie unhonoured
with (in) oblivion.* *οὐ μετα ληθη ἀνίριος κείμαι.*
Xen. Mem.

2. With the Dative, *among, between.*

*He was busy *among* the fore-
most.* *μετα πρωτος πονεω.* Hom.

*Conspicuous *among* the Tro-
jan matrons and virgins.* *Ιδαιος γυνη, παρθενος τ' απο-
ελπτος μετα.* Eurip. He-
cub.

3. With the Accusative, *after.*

After the Sicilian disaster
(the Sicilian disaster *pre-
ceding.*) *μετα η Σικελικη ξυμφορα.* Thu-
cyd.

*Whom I love most *after* you.* *οι έγω φιλω μαλιστα μετα σου.*
Aristoph. Plut.

*A city the richest in Asia
after Babylon.* *πολις ας η πλουσιος εν η Ασια
μετα Βαβυλων.* Xen. Cyr.

Τιτερ.

Τιτερ appears to denote that one object is *higher than, or
over* another object.

1. With the Genitive, it commonly signifies rest *over* or *above*; 1. *In point of place*: 2. *In defence of* or *in behalf of*: 3. *In room of*. It may also be translated by *for* or *concerning*.

1. High *above* the earth. ὑψοῦ ὑπερ γαῖη. Hom.
The sun advancing *over* us ὁ ἥλιος ὑπερ ἡμεῖς καὶ αἱ στέγαι
and our habitations. πορευόμας. Xen. Mem.
Him he struck *on* the head ὁ ἥξα βαλλω² ¹ κεφαλὴ ὑπερ
above the ear. οὐας. Hom.

2. And that it is right to ex- καὶ ταῦτα ὑπερ ἡμεῖς δίκαιος ἐν-
pend them here *for* (in be- θαδε ἀναλόω καὶ μη ὑπερ ἐνηρ-
half of) ourselves and not φυγας οἰδε. Thucyd.

3. But go as quickly as pos- ἀλλ' ὡς ταχιστα ἐγχόμα² ¹ πα-
sible, and learn *for* me (i.e. ñπερ ἐγώ μανθανω. Aristoph.
in my stead, ὑπερ τοῦ τοποῦ
τοῦ ἐμοῦ.) Nub.

4. What he falsely charged οσα ὑπερ η εἰρηνη καταψευδομαι
me *concerning* the peace, ¹ ² ἐγώ. Dem. π. στεφ.
(i. e.) he formed his false
charge *over* the peace as
the subject.

2. With the Accusative, *motion over* or *beyond*.

And laboriously *beyond* my καὶ φιλοπονως ὑπερ δύναμις.
strength (proceeding *higher* Dem. π. στεφ.
than.)

Another to those *beyond* the ἀλλοι οι ὑπερ το στρατιουσιμος
age of military service. ἔτος π¹ γινομαι. παρ μι Xen.
Cyr.

V. Of such Præpositions as govern *three* Cases, the *Genitive*, *Dative*, and *Accusative*, viz. 'Αμφὶ, Περὶ, 'Επὶ, Πρὸς, Περὸς and Τπὸ.

'Αμφὶ.

'Αμφὶ and Περὶ are frequently used synonymously: ἀμφὶ originally signified *on both sides*, περὶ, *on all sides, round about*. When, however, neither the form of objects is such as to confine the application of the præposition to *two sides only*, nor is it necessary to state very particularly the extent of the *circum*, ἀμφὶ and περὶ are used synonymously. Thus Horner. Il. §. 4. Λαμφὶ δ' ἀρ' εἰτρῷ βαν', ἡς τις περὶ πέρταχι μητηρ. See also Il. τ. 369, &c.

1. With the Genitive, *about, concerning*.

They dwell *about* the city διμφὶ τολὺς οἰκη. Herod.

(i. e. their dwellings *embrace* the city).

A treatise *about* the stars. ἀμφὶ ἀστρῶν γραμμα. Lucian.

2. With the Dative, *close about or around*.

Shaking *about* your head. τρασσῶν ἀμφὶ κρας σος. Aristoph.

To suffer calamities a long time *about* such a woman. τερεσθεῖς ἀμφὶ γυναι τολὺς χρόνος ἀλγος πασχω. Hom.

3. With the Accusative, *motion* or *action about*.

Where the old men take ἵθισθαι παλαιος ^{επι} θασσας ἀμφι
their seats *about* the sac- Πειραιης ὑδωρ. Eurip. Med.
red waters of Pirene.

He was, when he died, *about* ἵστι δε ὅτε τελευτας ἀμφι το πεν-
fifty years. τηκοντα ἔτος. Xen. Anab.

You say, said Cyrus, that λεγω συ, φημι ο Κιρος, πεζος δε
the infantry are nearly σχεδον ἀμφι οι ημισους. Xen.
about the half. Cyr.

Περι.

Περι, with the genitive, signifies, in general, *bounding so as to touch upon*, so that the noun governed forms the *origin or subject*; hence it is generally translated by the Latin preposition *de, concerning*: When connected with this case, it sometimes denotes *about* for *defence*, and sometimes for *possession*, as in the one case the object of defence is protected on all sides by the arms of its defender, and in the other, when there is a struggle for the possession of an object, the assailant attempts it on all sides. These accessory ideas, however, do not arise from the preposition, but from the context. With the dative, in general, *close about*: With the accusative, *about any thing as a centre to which the object is directed*. Hence it is generally translated by the preposition *circa*. With the accusative, it applies, 1. to *place*, 2. to *time*; 3. to *numbers*.

1. With the Genitive, *about* or *concerning*.

The contest will be *about* περι πατρις ειμι ο αγων. Thu-
(our) country. cyd.

One omen (*is the*) best, to *εἰς οἰωνος ἀγαθος, ἀμυνω μὲν περὶ πατρην.* Hom.
 contend *for our country.*

Are not these poems *about* *οὐκοῦν τοντο ποιημα ἐστι περὶ διαι-*
 the difference between jus- *φροσα δικαιος πλι τε και ἀδικος;*
 tice and injustice? *Plato Alcib. 1.*

2. With the Dative, *close about.*

Fearing *for (about)* the ships. *δεδω 1^a περὶ ή ναυς.* Thucyd.
 But what is called defensive *το δ' ἀγχεμαχον ὅπλα καλεσα*^{ac}
 armour, a breast-plate *close* *θωραξ τε περὶ το στεγνον.* πλ.
about the breast. *Xen. Cyr.*

3. With the Accusative, *directed about, tending about.*

- Upon account of their former services *about* me. *ἡ προσθεν ἐνεκα περὶ ἔγω ἀρετη.*
Xen. Anab.
- He stationed the whole army *round* the city. *περιστημι 1^a μεν πας δ στρατευ-*
μα περὶ ή πολις. Xen.
- Now *about* (verging towards) twilight. *περὶ δειλη ἡδη δψιος.* Thucyd.
- And having sunk *about* seventy ships they erected a trophy. *ναυς τε καταδυω 1^a περὶ ἑδο-*
μηκοντα ιστημι 1^a τροπαιον.
Thucyd.

With the genitive of several adjectives, and the infinitive middle of the verbs *ποιεω, τιθημι* and *ηγεομαι, περὶ* denotes the measure of value: thus, *περὶ πολλου ποιειθαι, or τιθεσθαι, or ηγειθαι, magni facere, to esteem highly.* *περὶ πλειονος, &c.* *pluris;* *περὶ πλειστου, plurimi;* *περὶ παντος, maximi;* *περὶ μικρου, parvi;* *περὶ ἐλαττονος, minoris;* *περὶ ἐλαχιστου, minimi;* *περὶ οὐδενος, nihil;* *περὶ πολλου εστι, magni interest.* or with

the verbal *ποιητεος* : thus, δει οὐ τὸ ζῆν περὶ πλειστου ποιητεον. Xenoph. Mem. In these and similar expressions the genitive of *τιμημα*, *preium*, or *χρημα*, is understood. Thucydides employs the expression ἐν διλγωρίᾳ τε ἐποιουντο, *parvi faciebant*, in the same sense as *περὶ μικρου*, or *περὶ οὐδενος ἐποιουντο*. VII. 3.

'Επι'.

'Επι', with the genitive, commonly signifies *motion or rest upon*. With the dative, *close upon*, *depending upon*, *upon account of*. With the accusative, *motion directed upon or against*. It is applied, 1. to *place*; 2. to *time*; 3. to *numbers*.

1. With the Genitive, *motion or rest upon*.

1. And let any point δ be *κας λαμβανω*¹ a pass *τυχον ση-*
assumed *upon* (the line) *μειον ἐστι η ΑΓ το Δ.* Eucl.
αγ. VI. 9.

Nor were you *by yourselves* *μηδ' ἐφ' ὑμεις αὐτοις οιος τε ἴστι*
(i. e. *resting upon* your- *συνημμ.*² Dem. *κατὰ Αγο-*
selves) able to understand *τον.*

2. For these happened *in my* *ἴτ' ἀγω γαρ, οὐχι παλαι, γνω-*
time, (resting upon me, and *μαι οὐτος.*³ Dem. Olynth.
hence denoting the precise
period,) not long ago.

3. The captain leading his *ταξιαρχος*⁴ *άγω η ταξις* *ἴφ' εις.*
company one by one ; i. e. Xen. Cyr.
one adhering to another or
following upon.

2. With the Dative, *close upon*, &c.

Close upon the sources of *ἐπὶ ἡ πηγὴ ὁ ποταμός*. Xen. Anab.

Who first? and who next? *τις πρωτος*; *τις δὲ ἐπι πρωτος*;
(i. e. *following close upon*.) Eurip.

He deliberates how he shall *βουλευόμενος ὅπως μηποτὲ ἐπι ἔστι*
no longer be *dependent* *ἐπι δὲ ἀδελφος*. Xen. Anab.
upon his brother.

3. With the Accusative, *motion directed upon*
or *against*.

1. When a right line being *ὅταν δε σύνθετα ἐπ' σύνθετοιστηνι*.
placed *upon* a right line. ^{1 a pass} Eucl. I. 12.

For they came *against* the *ἴρεχομενοις γαρ ἐπι ή μητροπολες*
parent state *against* us *ἴφ' ἡμας μετα ή Μήδος*. Thu-
with the Mede. cyd.

For they now suspected that *ἴποπτοις γαρ ἡδη ἐπι βασιλευς*
they were going *against* *ἴημι*. Xen. Anab.
the king.

2. They laid waste the coun- *δηρον ή γη ἐπι δυο ἡμερας*. Thu-
try for two days. cyd.

Bear up, my friends, and re- *ελθημι, φιλος, καὶ μετων*^{1 a} *ἐπι*
main for a little. *χρονις*. Hom.

Πρὸς.

In almost every example *πρὸς* seems to denote primarily the situation of an object *before*, but either proceeding *from before* or advancing *forward*, according to the case it governs or the nature of the act; 1. With the genitive, *from before*, denoting the *origin*; also *to* and *towards*, denoting the po-

sition of the object *before another* : 2. With the dative, *close before*, so as to communicate with, *make an addition to* : 3. With the accusative, the motion of an object *towards another* : and sometimes *against* : In this sense it is opposed to *μετά*.—καὶ γὰρ τὸν ἀγάνα μετὸν ἤρθεν μετάλλων, οὐ πρὸς ἑτοῖς Ἰλούμενοι παντοποιεῖσθαι. Demosth. π. στρ. It also denotes *comparison*, for, when one object is brought right *forward* to another, an opportunity is afforded of *comparing* the one *with* the other. πρὸς ἔκεινος ἀξετάζειν καὶ παραβαλλειν ἐμέ. Demosth. π. στρ. παραβαλλεῖν τὸ τίλλων θόρος πρὸς πεύρα εἰτρειν κρίνειν. Xen. Mem.

1. With the Genitive, *from*, &c.

Since she has felt that she has been injured *by* her husband (i. e. the injury proceeding *from*).
She did not die *by* us at least.

I entreat, I supplicate, *by* your children, *by* your wives, *by* the blessings you possess.

οὐρὶ πρὸς ἡμεῖς γε δόλιμη. Eurip. Alcest.

μητριαῖς, ἀντισολα πρὸς παις, πρὸς γυνηῖς, πρὸς τὰ ἀν ἡμεῖς ἀγαθοῖς.

Dem. κατὰ Ἀφοῖς.

2. With the Dative, *close to*, *in addition to*.

The angles *close to* the base. πρὸς ἡ βασις γωνια. Euclid.
Fighting *close to* the land. πρὸς ἡ γῆ ναυμαχεῖσθαι. pl. Thucyd.

Besides these (*close to*, *so as to make an addition*), they πρὸς δὲ ταῦτα πανθεῖν ταῦτα καὶ ἀκορτίζειν. Xen. Cyr.

learn to shoot with the bow, and to dart the javelin.

He is young, and, (*added to*) *νεος ἐστιν προς δε ο νεος, ἀπαλος.*
besides his youth, tender. Plato Symp.

3. With the Accusative, *to* or *towards*.

Inhabiting that part of Sicily *towards* Africa, (situated before.)

*το προς Δισηη μερος τρεπον p pass
 νεμω. ^{ml} Thucyd.*

The path leading *towards* the palace.

*ἀγυιας η προς ο βασιλειον φε
 ρω. ^{pa} Xen.*

For she was adding *ιππος* to his name, Xanthippus, &c.

*η μεν γαρ ιππος προστιθεν προς
 τονομα, Ξανθιππος. Ari-
 stoph. Nub.*

Παρα.

Παρα commonly signifies, 1. With the genitive, *from beside*; 2. With the dative, *close beside*; 3. With the accusative, *motion to beside*.

1. With the Genitive, *from beside*.

Having drawn his sword *from beside* his thigh. *φασγανον ἔρων ^{1 a} mi παρα μη-
 ρος. Hom.*

The deserters *from beside* the king. *οι αὐτομολεω ^{1 a} παρα βασιλευς.
 Xen. Anab.*

And thinking that they had heard *from* one exceedingly well informed. *και νοιμω ^{1 a} παρα ο σαφεστατα
 ειδως ἀκουω. ^{p ml} Thucyd.*

2. With the Dative, *close beside*.

The market-place which was constructed *close beside* the ships. ἀγορὴ ἡ παρὰ ναυς τευχῶν. Pha Hom.

His venerable mother heard him as she was sitting *beside* her aged father. ὅδε κλινω ποτνιος μητηρε ἡμας πα-
ρὰ πατηρε γερων. Hom.

The boys do not eat *beside* their mother, but *beside* their teacher. οὐ παρὰ μητηρε σιτεομαι ὁ παις,
ἀλλα παρὰ ὁ διδασκαλος. Xen. Cyr.

3. With the Accusative, *motion beside*, or *to beside*.

He went in silence *beside* the shore of the far-resounding main. Βημε^{2a} δ' ἀκεων παρα θν πολυ-
φοιοσθος θαλασσα. Hom.

But Achilles struck him on the collar-bone *beside* the neck (the blow directed *beside*.) Ἀχιλευς δε τυπτω^{1a} κατα κλητος
παρε² αὐχην. Id.

He went to Egypt *to (beside)* Amasis, and also to Sardis, *to (beside)* Crœsus. ος Αἰγυπτος ἀπικετο παρα Α-
μασις, και δη και ος Σαρδις
παρα Κροισος. Herodot.

Τπδ.

Τπδ, signifying *under*, with the genitive, commonly denotes *rest*, or *situation under*, and very frequently *under the agency* or *instrumentality of*; as the object *under* is generally affected by what is *above it*: With the dative *under*, with

different modifications depending upon the nature of the higher object, as, *subjection, influence, protection, &c.* : With the accusative, *motion tending under or coming under.*

1. With the Genitive, *rest or situation under, &c.*

For it was extended *under* ὑπὸ γαρ ἡμεῖς παρατείνω^{1 a} pass
us and Pericles. καὶ Περικλεῖς. Aristoph.
Nub.

When honoured *by* men (*un-
der the agency of men*) τιμαν χαιρῶ ἀνθεωπός ὑπὸ. Eu-
they are pleased. rip. Hippol.

Where deepest *under* the ἥχι βαθὺς ὑπὸ χθονὸς ἐστι. Herodot.
earth is the gulf. Hom.

2. With the Dative, *close under, under the in- fluence of, &c.*

And one having fallen *under* πτυτῷ π. δε τοῖς ὑπὸ δούρος ἐπ-
Cyrus' horse. πος. Xen. Cyr.

Until they reduced Thessaly ἱερὸς Θεράλας ὑπὸ Φιλέππου
under Philip. ποιεων.^{1 a} Dem. π. στρφ.

Having yoked (them) *under* ἀγμα πλ. ζευγω^{2 a} ὑπὸ. Eurip.
the chariot. Hippol.

He came *under* night. ἐρχομαι^{2 a} ὑπὸ νυκτοῦ. Apollon.

3. With the Accusative, *motion tending under, &c.*

Under the darkness we fled. ὑπὸ τενερος φεύγω. Eurip. O-
rest.

He did not march his troops οὐκ ἀνεβαλλεῖν ὑπὸ λαοπος, αἰλλα.

up the hill, but caused them to halt *at the bottom* of it (*under* it). ὑπὸ αὐτὸς ιστημι ^{1 a} τὸ στρατευμα. Xen. Arab.

As he was fetching the blow, some one strikes him violently with a javelin *under* the eye. πατεῖ δὲ αὐτὸς ἀκοντίζω τις παλλατὸν ὑπὸ ὁ δραπελμός Βιων. Id.

XII. OF CONJUNCTIONS.

I. "Αν.

1. The particle *αν* is construed in Attic Greek, with the *indicative* of the imperfect, aorists, perfect, *though* *seldom*, and pluperfect, especially when used as an imperfect.
2. It is generally, in the order of construction, preceded by *εἰ* in another member of the sentence, pointing out the conditional statement.
3. When *εἰ* is construed with the *indicative*, *ἀν* is also followed by that mode.

If the *Greeks* had remained at home, *he* would not have been known as brave. Εἰ δὲ εἴμι ἐμὸς οἶκοι ('Αχαροι,) χρηστός εἴμι τα λαυδάνω ἀν. Eurip.

It is evident then that he would not have foretold, unless he believed that he was going to tell the truth. δῆλος οὖν, ὅτι οὐκ ἀν προλέγω ἐμὸς εἰ μη πιστεύω ^{1 a} ἀληθεύω. Xen.

If any one should exhort the rulers of the people to virtue, he would benefit both. εἰ τις οἱ κρατέων τὸ πλῆθος ἐπ' ἀρετὴν τοι προτέπτω ^{1 a} οὐ μηδερηγεῖται. Isocr.

For if the man had immediate εἰ μὲν γάρ ὑπὸ η πληγῆ ὁ ἀνηρ

dially expired under the
blows, he would have just-
ly perished.

περιαχρημα ἀπεθησκω, ^ε ^α δι-
καιως δ' αν θησκω, πιν

4. "Αν" is construed with the *subjunctive* denoting *present* or *future* time, when preceded by the relative, relative adjectives, adverbs of *time*, *place*, *quantity*, *quality*, &c.

I should be base not doing ήγω κακός μη δράω ἀν σίμι ορ
every thing which the god πας πλ δσος ἀν δηλων θεος.
may point out.

Soph.

For a friend is pleasant to ήδης π γάρ φίλος κάν νυξ λείσσων
behold even in the night,
whatever time he may οστις ας ἀν παρειμι χρονος.
come.

Eur.

5. When "Αν" is merely contingent, i. e. refers solely to a future event, it is construed with the *subjunctive*.

If, however, you would be 'Αν μεντοι πείθω ^{1 a} πασ σημι.
persuaded by me.

Beware lest you be flogged (ρυλατομου) δτως ον μη ἀπολ-
to death after you are at λυμι sub 2 a m μαστιγωμαι, πι
home, should you come, έπειδη οίκοι τίμι, ορ θν, παρδ
having learned from him. εύτες μανθάνω ^{2 a} πα τιμω. Xen.

If I proceed to my actions 'Αν δ' εφ' ος πλ καλ πείθων ² καλ
and administration. πολιτεύομαι πα βαδίζω. De-
mesth.

6. When Α is preceded by any interrogative particle it is generally construed with the optative.

For who would not admire τις γάρ οντις ἦν ἀγενόμοι ^{1 a} οι
the bravery of these men? τιμη ἀκανθις η ἀρετης; Dem.

What pray would this avail *τί δῆτα εἰρής δια ωρελεων;* ¹ *εν;*
you?

Aristoph.

How then could any one escape such disgrace? *τίς δὲν ἂν τις οὐ τοιευτος αἰσχύνην ἔχενγε;* ² ³ *Æschines.*

7. "Αν is sometimes construed with the infinitive.

He thought those *that were* ignorant might justly be called slaves. *πήγομαι* ^{im} *οι δ' ἀγνοέων* ^{pa} *ἀνδραστόδωδης ἀν δικαιως καλέων.* ^{ppas} *Xen.*

For they think that the ungrateful must be exceedingly careless towards the gods also. *οίομαι γάρ οι ἀχαριστοι καὶ περιτέλαιοι ἀν μαλιστικά ἀμελως ἔχειν.* *Xen.*

8. Αν is also construed with participles.

Of those who would readily be confuted, and would readily refute. *οι ηδεως μεν διν εἰλεγχων* ¹ *α pass*
ηδεως δ' αν εἰλεγχων. ¹ ² *ac*
Plato.

(Beware) lest these be in reality the views of those who readily put *us* to death, and would recall *us* to life again, if they could. *(φυλαττομαι) μή ὡς ἀληθῶς τοῦτο* ^{pl} *σκεψιμα τίμια τινοι οι ἀφίδιως ἀποκτινοῦμι, καὶ ἀναβιωσοῦμεν γ' αὐτοις, εἰ οιος τ' είμι.* *Plato.*

II. Κε.

Κι or κε, with Homer and the Epic Poets, besides being construed with the same tenses and modes as δι, is also found with the future.

For many of the Trojans we shall leave behind, whom the Greeks may slay with the sword. *πολλοι γάρ Τρωι καταλείπω, οι καὶ Αχαιοι Χαλκος δηνοι.*

But he shall be exasperated
to whom I may go.

But if ever I shall return and
behold with my eyes my
country.

ο δε καν χολόω Ion redup. ος καν in-
νεομαι. sub 2 a

Εἰ δε κε νοστέω καὶ ἐσπειρομαι δρ-
θαλμός πατρίς ἐμος.

III. Ἐὰν.

Ἐὰν, contracted ἦ, ἐπιαν, contr. ἐπην, always take the *sub-junctive mode*.

If any one happen to have
wronged the state in any
respect.

But if you should look to
nature and the truth, ye
will not be deceived.

When we may have taken
the city.

I shall return back imme-
diately, after I render
them effectual aid.

In Homer it is sometimes construed with the *optative*, as,
ἐπην τισαιμεθα λωζην. Il. xix, 208.

IV. Μή, the Conditional Negative.

1. It is construed with the *imperative* of the present, and
if the negative is repeated, the *subjunctive* of either aorist
commonly follows.

Look about and consider, and
never reckon fool-hardi-

παππαινω καὶ φροντίζω, μηδ' αὐ-
θαδια εὐσούλια ἀγαθός ηγέ-

ness better than safe coun- *ομας ποτε.* *Æschyl.*
sel.

Whom neither dread nor ut- *ος μητ' ὀχνέω* ^{Pl} *μητ' ἀφιημι* ^{2a}
ter a bad word. *ἴπος κακον.* *Soph.*

Μή is also construed with the *indicative* of the *present* and
of the *future*; sometimes also with the *optative*.

V. 'Οπας μή and οὐ μή.

These particles are frequently construed with the *future indicative*; sometimes with the subjunctive of the aorists of
all the voices.

You shall remain secure, and *μένω ἀσυλος, καὶ οὐ σύ μή μεθίη-*
I would not give you up to *μι* ^{2a} *τις.* *Eurip.*
any one.

That this should not happen *οπας τούτο μή γίνομαι* ¹ *παρα-*
I was constantly watching. *τηρέω* ^P *διατελέω.* ^{1m} *Dem.*

XIII. APPENDIX,

CONTAINING A FEW IDIOMATIC EXPRESSIONS, TO BE TURNED INTO GREEK.

1. To be well spoken of (*ἀκούω*) by the citizens.
Who was exceedingly (*ἀριστα*) well spoken of.
To have a bad, (*κακώς*) or disgraceful (*φλαυρώς*) character.
2. It is even far (*πολὺς*) from it (*δέω*).
To want but little (*δλγός*).
I am so far (*τοσούτος ὁ*) from saying.

3. I entreat you to pardon (*συγγνώμην* and the verb *εἰμι*)
my expressions *ἰέω πει*.
But pardon (*συγγνώμην* and *ἴχω*) my folly (me being foolish, *τυχεός*^{1 2}).

4. I have admired (*ἴχω* with a participle).
Have you married? (*γαμεῖσθαι*^{1 2}).
Wont you be silent? (*σιωπάω* with the fut. of *εἰμι*).

5. I wish that I had perished (*ἴλλημ^{2 3} εἰμί*) on that day.
I wish that the ship (*σκάφος*) Argo had not sailed (*διακρημ^{2 3} εῖναι*). Eurip.

6. If this happened to be so (*τυγχανώ* with *ἴχω* part). Demosth.
If this is so (*ad v.* holds itself so).
To be well.
To be ill.
Of those acquainted with him, (*ad v.* of those having experience), (*ἐμπειρως* with the gen).
To be prudent (*φρονιμως*).
They were in a strait (*ἀντρός* and the imperf. mid. of *ἴχω*).
To be busy (*προσίγγυα*).
To return thanks to any one (*χαρω*).
To be inferior.

7. I am not able (*οἰος* with *εἰμι*).
He says that he is not able.
We say that they are not able.
I wish that you were able.
I wish that the multitude were able.
I wish that she was able to accomplish this work.

8. Do you think (*νησομα*) those that are prosperous (*εὖ πειρω*) have not a contrary feeling, (*ad v.* suffer, *πασχεῖσθαι*).

χωρὶς not a contrary suffering, (*πονησί*) to those that are unsuccessful? *Plato.*

Having been well treated by them.

Whom I ought not to treat (*διχω*) ill.

Do you wish (*βούλομαι*) to treat us well?

She says that *she* has done you other *services*. *Aristoph.*

You know that (*ότι*) he has treated (*ποιέω*) none of mortals well.

Fortune, favouring us, (*καλῶς στένω*) has increased the public wealth (*πολιτική στένω τὸ κανόνι*). *Demosth.*

They will speak (*ἔρω*) ill of us.

He did us a great favour.

You were not able to requite the favour.

9. And thinking himself (*δοκέω*) a most distinguished orator and an admirable (*θεαματος*) personage. *Demosth.*

Having sworn that he would * conduct me home, he brings me to Troy.

And always expecting (*προσδοκέω*) that you would be flogged (*πλησσω* ^{2 f. pas}) for the misdeeds of which you were conscious (*ἴφ' ἀ d. recip. pronoun* ^d *συνιδεω* pluperf *ἀδικήσω* part ^d). *Demosth.*

10. We shall unconsciously (*λανθανω*) be doing an unjust action.†

If he should unconsciously (*ἀν et λανθανω* ^{2 s.}) have spent (*ἀκαλίσκω* ^{1 s.}) his fortune.

They happened (*τυγχανω* ^{2 s.}) to be skilful.

For perhaps some one of those within happens to wish (*τυγχάνω et βούλομαι*) to become your disciple.

11. He said that Orestes was dead. ‡ ^{p part} *Æschyl.*

* See observation under Rule II. of the Infinitive.

† See Rule II. of Participles. ‡ See Rule III. of Participles and Observ.

He perceived (*αισθανομαι*^{2 a}) that he was deprived of them.
They shall know to their cost (*πιστωχω*).

12. He was evidently endeavouring to benefit them.
They evidently took it amiss (*ἀγανακτέω*).
They ^{fem} were evidently wishing to make their escape
(*καραφευω*^{2 a}) through the night.

13. In the first place he shewed (*ἐπιδεικνυμι*^{1 a}) himself, that
he would reckon it of the greatest moment,* if he
made a treaty (*συνδω*) with any one.
Neither reckon any favour (*χασιν*) nor person of more
consequence than justice (*δικαιος*ⁿ with the article)
and your oath.
Philosophy, ^{sc} unless (*ειν μη*) you reckon it of little mo-
ment (*ηγέομαι*^{1 a} with *παρα*).
He reckoned (*ἀγω* ^{imp}) his life of no value.†

* See under *πιστω*.

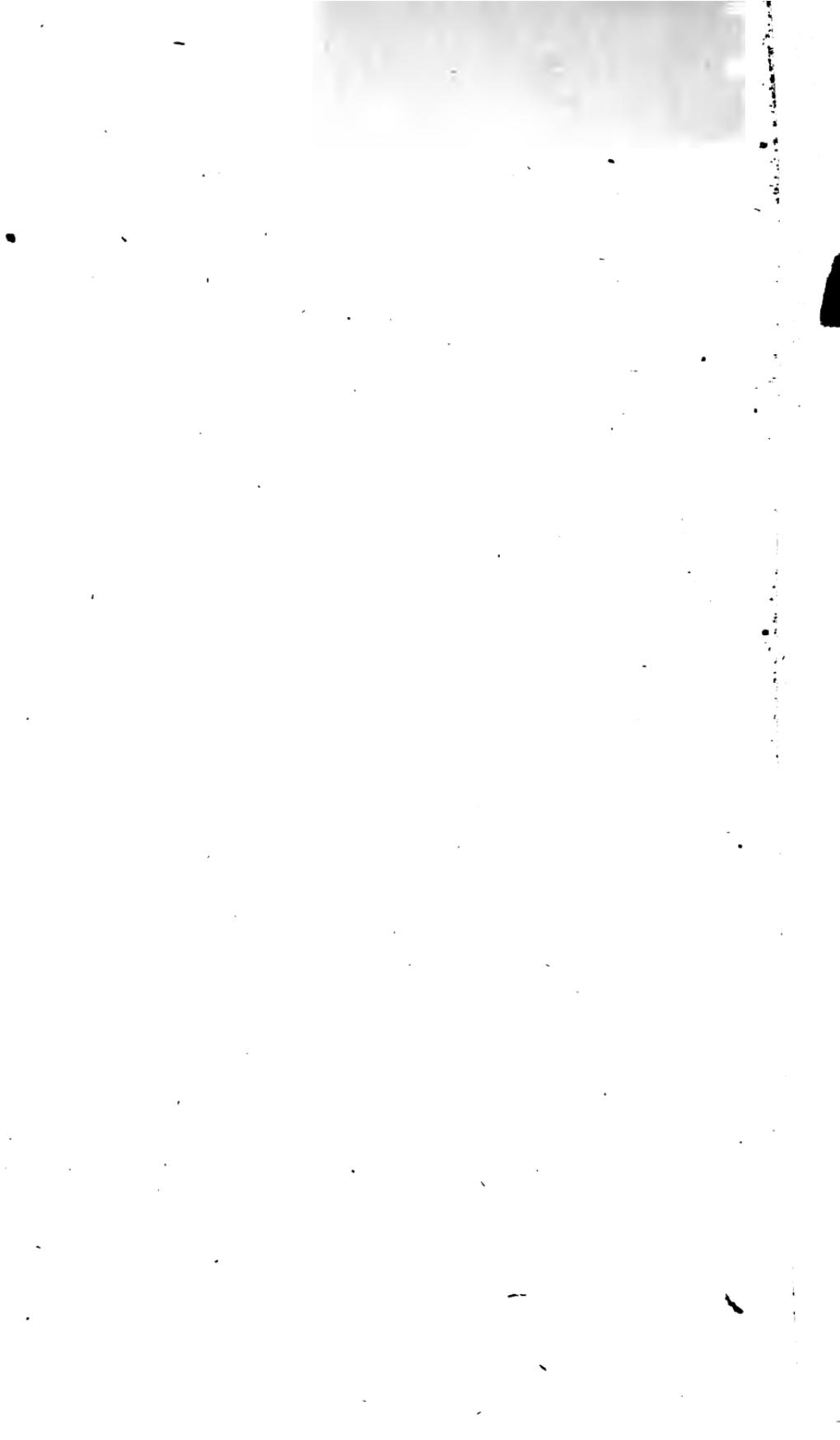
† See under the same.



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